

Archæologia Cambrensis.

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CONTRIBUTION TOWARDS A CARTULARY OF MARGAM.

WHEN Her Majesty's Government, at the instance of the Master of the Rolls, undertook to print a correct edition of the *Annales de Margan*, it was expected that the volumes would contain those charters relating to the Abbey, which form part of the Harleian collection in the British Museum; and it was hoped that to these might be added those other charters, registers, cartularies, and Abbey documents, which exist in private hands. This expectation and these hopes have been disappointed; but it is now proposed, in a small degree, to supply the deficiency, by the publication, in the *Archæologia Cambrensis*, of the Museum charters, and the reprint, with them, of a few documents from other sources not hitherto noticed in any account of the Abbey.

Margam has met with less than its deservings at the hands of monastic antiquaries. It was a foundation of considerable wealth, eminent among the Cistercian monasteries, and the parent of other and distant communities. It shared with Neath the chief monastic influence in Glamorgan, Ewenny being but a cell of Gloucester, and Tewkesbury, though rich in several manors and advowsons in the county, and in the tombs

of its lords, having no residence therein. Itself a Norman foundation, it seems to have stood in the place of some earlier religious establishment, and it was accepted by, and exercised hospitality towards, the native Welsh, and was for many centuries a moderating power between the rulers and the scarcely ruled, and a valuable promoter of the influences of Christianity in its district.

The *Annales de Margan*, though brief, relate to an early period, and throw some light upon the local history in the twelfth and thirteenth centuries, from the period of the foundation of the house. They have always been cited as independent authority, but neither Dugdale nor his editors have regarded them as a reason for giving more than a meagre notice of the foundation. They have attempted no list of abbots, no collection of the charters, and have given no ground-plan of the building, and no representation of the singularly elegant though scanty architectural remains.

The monastery of St. Mary of Margam was founded in 1147, the closing year of his life, by Robert Fitzhamon, Lord of Glamorgan, Earl of Gloucester, and Head of the extensive honour of that name. There certainly was little in Fitzhamon's active and aggressive life that became him like the ending of it; and it may be that, by this deed of liberality, he intended some compensation for the ills he had wrought upon his Welsh lordship, and to supply, in a form favourable to the new dynasty, the place of the old choirs and colleges for which Glamorgan (that *terra sanctorum* of the olden time) had been famous. Fitzhamon died at Bristol, 31st October.

The Priory of St. James, in that city, of earlier foundation, and seated at the *caput honoris*, deprived Margam of the custody of the remains of its founder; but this alone was wanting to its splendour, for it is clear, from the remains of the nave, that the new church was executed upon a grand and liberal scale.

Charters still remaining, and especially the confirmation of King John in 1205, shew the example of the

founder to have been largely and rapidly followed in the district. The De Clares and Despensers, successors to Fitzhamon, buried, it is true, at Tewkesbury; but both Welsh and English contributed to Margam, and, before all, the lords of the contiguous manor and castle of Avene, representatives of Jestyn ap Gwrgan, abounded in gifts of land and signoral rights, bequeathed their bodies to be laid within the walls, and were, in fact, its second and Welsh founders.

THE ABBOTS.

There is no complete list of the abbots of Margam. The names of several were collected by Mr. Traherne (*Coll. Top. et General.* vi, p. 188), and others have been added from the charters and records; some from the *Annales*, and some from a chronicle printed in the *Arch. Camb.* for 1862, and which might well have found a place in the government volume. The list is still, nevertheless, far from complete.

WILLIELMUS, 1153. "Eodem anno discessit de Margan Abbas Willielmus." (*Ann. de Marg.*)

ANDREAS. "Anno 1155 obiit Dominus Andreas Abbas secundus de Margan, 11 kalend. Januarii," 31 Dec. (*A. de M.*)

"C... Abbas de Margan" tests the foundation charter of Keynsham Abbey granted by William Earl of Gloucester, 1167-70. (*N. Mon.*, v, 452.)

JOHANNES Abbas 1170. (Traherne.)

CONANUS Abbas 1182. In 1187, 29 Oct., William Bishop of Llandaff consecrated the altar of the Holy Trinity at Margam (Harleian Chart., 75, B. 31. See also Giraldus Cambrensis, and Margam MSS. cited by Traherne.)

ROGERUS Abbas 1196-1203. (Harl. Chart. 75, A, 34; 75, C, 48.)

GILBERTUS Abbas 1203. In 1210 King John exempted Margam and Beaulieu from the exactions levied upon the Cistercian communities. The latter was his own foundation, and the former had shewn him hospi-

talitv in his Irish journey. 1213.—“Recolendæ memoriæ Gillebertus abbas de Margan, cessit in visitatione facta de mandato abbatis (Guidonis) Clarevallensis xv kal. Julii (18 May); et eodem die successit ei Johannes monachus ejusdem domus.”

“1214, obiit idem Gillebertus apud Kirkestede, ubi monachus fuit, quarto idus Maii” (28 Apr.). *Annales et Margam MSS.*)

“1213, Gilbertus Abbas de Margan cessit, cui successit Johannes de Golclivia, 15 kal. Julii” (17 Jan.) *Arch. Camb.* 1862, p. 277.)

CONRAD Abbas, 1215. So given from the Margam MSS., but unsupported by the above authority.

JOHANNES DE GOLCLIVIA, 1213. Goldcliff was a religious house at the mouth of the Usk, a prior of which, William, was consecrated bishop of Llandaff in 1219.

“Frater Johannes tunc Abbas de Margan,” affixes his seal to a charter by John Rese and others “in septimana Pentecosti,” 1234. (Harl. Ch. 75, B. 9.)

“1237, Johannes de Goleclivia Abbas, obiit 9 kal. Septembris (24 Aug.), cui successit ‘Le Ware.’” (*Arch. Camb.*, p. 279.)

JOHANNES LE WARE, or De la Ware, succeeded in 1237. “1250, cessit ab officio abbatiæ de Margan in festo apostolorum Petri et Pauli (29 June), cui successit Dominus Thomas de Pertthiwet in festo sanctorum martyrum, Mauri sociorumque ejus.” (22 Sept.) He was elected bishop of Llandaff in 1253, was approved by the king at Dover, consecrated at Epiphany at Canterbury, enthroned 5 Feby., and died on the feast of Peter and Paul, 29 June, 1256. (*Ann. de Theokes.*, p. 153; *Arch. Camb.*, p. 280.)

THOMAS DE PERTTHIWET (Portskewet?), 11 Nov. 1267, was party to a convention with Michael Tussard of Kenfig. (Harl. Ch. 75, A. 41.)

GILBERTUS Abbas is party to a convention with the Lord John de Norreys, without date, but probably about 1270. It mentions Gilbert de Clare, no doubt the earl who ruled from 1261 to 1295. (Harl. Ch. 75, A. 36.)

THOMAS Abbas, mentioned, 1307, in the Margam MSS., and on the feast of St. James the Apostle (25 July), 1308, as party to a convention with William Wronou. (Harl. Ch. 75, A. 43.)

JOHANNES DE CANTELO, 1321. (Margam MSS.)

HENRICUS Abbas, 1338 (Marg. MSS.), tests an Aber-avan charter, 26 April, 1350; a Cowbridge charter in 1358, and Cardiff charters in 1359 and 1360.

JOHANNES Abbas 1367. (Marg. MSS.)

DAVID Abbas 1413. (*Ibid.*)

WILLIELMUS MEYRICK, 1417 (*ibid.*) tests charters of Cowbridge and Llantrissant in 1421.

THOMAS Abbas, 1423 (Marg. MSS.) mentioned in a charter by Henry VI, 3 March, 1443. (Harl. Ch. 75, A 11.)

JOHANNES HAMLYN, 1425. (Marg. MSS.)

WILLIELMUS Abbas 1441. (*Ibid.*)

THOMAS FRANKELIN, 1450. (*Ibid.*) Tested a Cardiff charter in 1451.

WILLIELMUS CORNTOUN. As "Willielmus Abbas" was party to an indenture with Howell ap Jevan ap Jan-kyn and others, 29 Sept. 1470 (Harl. Ch. 75, A 46). His name occurs in Margam deeds of 1486 and 1489.

DAVID Abbas 1509, 1514, 1517 (Marg. MSS.), party to an indenture with German ap Harolde, Kib'r, 19 July, 1516. Abbot David was third son of Thomas ap Jevan by Madryn Stradlyng; which Jevan was fourth son of Rhys Vachan, ancestor of Powell of Llandow. Despite his orders and ecclesiastical position, David had several natural children, who are frequently mentioned in the local pedigrees.

JOHANNES Abbas 1519. Johannes Gruffil (ap Griffith), 1521, 1528. He held a court by his seneschal, 9 Oct. 1519, and was party to an indenture as Johannes Gr., 14 May, 1525. (Harl. Ch. 75, A 48 and 49.)

LUDOVICUS THOMAS, 1534. Mr. Traherne considers Lewis Thomas to have been the last abbot, as a deed of 28 Feb., 1537, shews the Abbey to have been then dissolved.

According to Pope Nicholas's assessment, about 1291
(*Taxatio Eccl.*, p. 283), "Abbas de Margan habet

	£	s.	d.
" Apud Langwy 8 carucatas terræ p' c' cujuslibet	1	6	8
De prato ibidem 83 acras p'c' cuj.	0	0	6
De exitu curtilagii et gardini	0	10	0
Apud Scarny [Sturmy] 7 car. p'c' cuj.	1	6	8
De prato ibidem 30 [26] acras terræ sum'	0	13	4
De curtilagio	0	2	0
Ad grangiam que vocatur Mikael 7 car. terre p'c' cuj.	1	6	8
De prato ibidem 39 acras p'c' omnium	0	16	0
De curtilagio	0	10	0
Apud Sardin 8 car. terræ p'c' cujuslibet	1	2	0
De prato ibidem 70 acr. p'c' omnium	1	15	0
De curtil.	1	1	0
Apud Middelberne 5 car. p'c' cuj.	1	0	0
De prato ibidem 44 acr. p'c' om.	1	0	0
De curtil.	1	10	8
Apud Batchie [Berwes] quod sub alio nomine vocatur Meles 4 car. terræ p'c'			
De prato ibidem 35 acr. p'c'	1	0	0
De curtil.	0	10	0
Habet apud Meles in marisco q. n. voc. Martes- borghes Marecrossburwes 1 car. p'c'.	0	13	4
De prato ibid. 20 acres p'c' omnium	0	10	0
Habet apud Ethrek $\frac{1}{2}$ car. terræ p'c'	0	6	8
De prato ibid. 3 acr. p'c' om.	0	1	4
Apud Reshoukyn [Roshoulwyn] 1 car. terræ p'c'	0	10	0
De prato 20 acr. p'c' om.	0	6	8
Apud Hendrinor de prato 12 acr. p'c'	0	3	0
„ Brienriago [Henriago] de prato 5 acr. p'c' de omni	0	0	10
„ Handugan [Kavodduga] 4 acr. prati p'c' de omni	0	0	6
„ Moys [Moyl] 10 sol. prati p'c' de omni	0	2	0
„ Crikfeld 4 acras prati p'c' omnium	0	1	0
„ Honedhalok [Habodhalog] 1 car. terræ p'c'	0	10	0
De prato 30 acras p'c' omn.	0	6	8
Apud T'angestelonde [Tangwestellold] 4 acr. prati p'c' omn.	0	1	4
De curtil.	0	1	0
Apud Hammeuthen [Llanveithin] in parochia de Kernervan [Llancarvan] 6 car. terræ p'c' cujus.	2	0	0

De duobus molendinis follonico et aquatico p'c'			
amborum	£2	13	4
De gardino	1	16	8
De prato 40 acr. p'c' cujuslibet	0	1	0
De redditibus assisæ	2	0	0
De operationibus [nativorum] in autumpno	0	5	10
Apud Benovilston [Bonevileston] de annuo red-			
ditu	3	4	2
Et in Kerdief [5s. 4½d.]	0	5	4
In Kadewely	0	6	0
In Neth	0	8	0
In Marescis [Marecross]	0	4	0
In Kenfeg	0	1	0
In [Nigro]burgo 20 acras	0	1	8
In Horegione [Horegrove]	0	15	6½
In Donyspowis	1	4	0
De plantis et perquisitionibus in [Bonvileston			
et Horegrove]	2	0	0
De molendino fullon. apud Mikael[ston]	2	0	0
” ” aquatico ibidem	1	0	0
De operationibus nativorum apud Bonvileston	0	7	1½
De prato ibidem 26 acras p'c' omnium	0	10	0
Apud Listelbon [Llystalybont] 1 car. terræ p'c'	1	6	8
De prato [7] acras p'c' omn.	0	2	0
Apud Boregrove [Honegrove] 1 car. ter. p'c'	0	10	0
De prato 1½ acr. p'c'	0	0	8
Apud Egleskeyn 1 car. terræ p'c'	0	10	0
De prato ibidem 24 acr. p'c' omnium	0	10	0
De pastura venditu prope Abbathiam	0	5	0
De taner' [tannariis] in lucris	1	10	0
De pannagio	0	5	7½
<hr/>			
[Summa	£45	8	5½]

Abbas de Morgan habet (p. 284)—

In equicio 112 juramenta et pullanos et est ex-			
itus ejusdem	8	0	0
De vaccis 425, exitus earundem	31	17	6
De multon et hogastros 3,061 exitus suorum	48	0	4
De matricibus ovinis [ovibus] 2,184 exitus om-			
nium	54	12	0
De capris 30 exitus om.	0	7	6

[Summa £142 17 4]

Archidiaconatus Gloucestræ, in Decanatu Bristollæ.

Spiritualia. (P. 220.)

Pret. habet porcio Abbatis de Morgan in decimis feni et minutis decimis, 10s. . £0 1 0

Bonorum Temporalium. (P. 238.)

Abbas de Morgan habet apud Tokynton quod est membrum de Hossebrugg' 1 caruc. terræ et valet 40 solidos, et 13 acr. prati q. v. 17 denarios. Et unum molend. ad ventum q. v. 20s. Item apud Wyntenbourn q. e. membrum de Hossebrug' 1 car. terræ et v. 30s. Et 2½ acras prati 17d. et obolum. Et 20 acr. prati de dominico q. v. 20s. Et de redditibus assisæ 43s. [50.] Et de proficuis staur' 27s. Et de redd. assisæ in villam Bristollæ 48s.

Summa £12 0 10½ [£11 10s. 10½d.]

Decima 1 4 1½."

BENEFACTORS.

The list of benefactors to the Abbey is necessarily very imperfect. It is gathered from the various known charters and other records. The charter of King John in 1205 confirms all earlier donations, and probably enumerates most of them. The donors and donations named are—Robert Earl of Gloucester and William his son, lands between Avan and Kenfig, a burgage in Kenfig, one in Llan..., in Newport, and in Bristol. Hugh de Hereford, one hundred acres. Rethereth and his heirs, one hundred acres. Gilbert Germus and his heirs, fifty acres. William Gille, etc., forty acres. Warin ap Kadigan, twenty acres. The burgesses and freemen of Kenfig, what they have in or out of that town. Morgan ap Cēnon, Havedhaloch, and what lies between Kenfig and Baytham. William Scurlage, etc., the fee of Langwy. Nicholas Puniz, by consent of David Scurlage, the whole fee of Langwy. Thomas de Iaghell, one hundred acres. Morgan ap Cradoc and his tenants, what they have in the territory of Newcastle. Henry de Hunfravill, one hundred and sixty acres at Llanveithin. John de Bonville, fifty acres. The Templars, forty acres. Morgan ap Cradoc, Puntlimor. Hugh de Llancarvan, etc., thirty acres. Urban, the priest of

Pont Llewelyn, twelve acres. The burgesses or free-men of Cardiff, what they have in or out of that town, Morgan ap Cradoc, what he has in the marsh of Avan, Rossamerin, and common of pasture in the mountains between the Taff and the Nedd. Gistelard, etc., his land outside Kenfig. Gerebert Fitz Robert gave thirty acres next the Hunfravill donation, and one acre elsewhere. Meredith ap Cradock, wood and common of pasture near Llanveithin grange, with certain easements. Morgan Gam and his brothers, a promise not to harass the monks at the Avan or in the fee of Newcastle. Morgan Gam, common of pasture upon Avan marsh, and a site for a sheepfold. Rees Coh, abjuration of claims to land, etc., in Egleskeyn, between the Garw and the Ogwr. Owen ap Alayth, stone, coal, with a right of access; about 1249. Cradoc ap Ketherek, confirmation, in 1328, of gifts by Owen, Rees, and Cradoc ap Alaythour, in 1246, of rights over their woods, and compensation for injuries done to Margam. Thomas de Avene, in 1349, three acres and a half in Avan marsh, confirmation of ancestral gifts, facilities for fishing the Avan, and a right of way over his land between Ross-only and the Abbey. Kenfig church and its chapels, their lands and pertainings; a purchase from Tewkesbury, for which were paid ten marks per annum. Galfridus Sturmy, and Roger his son, lands in Margam. Richard Sturmy, land in Margam and Kenfig. Wrun ap Bleth, his land in Killeculin, being a quarter of it. John Kairus, and Milo his son, common of pasturage on all his land not corn-land or meadow, 1205-18. H. bishop of Llandaff conveys to Margam, on perpetual lease, at 4s. per annum, his whole land, "usque in T... magna... bercheriam domini episcopi walda in wald-am," 1191-1218. Reuer, son of Gilbert Burdin, and Galfrid and William his brothers, lands in Laholemed-we mountain, being ten acres, with meadow adjacent, promised by their father. Release from toll or customs on the king's lands for their own produce, or purchases for their own use. For this they paid King John twenty

marks and two palfreys in 1205. Mabel de Boneville, quit-claim of her dower to Bonevilleston for £8 sterling. Osbern Bosse, his land in Hohoelawrdi, being one acre and a half, and rather over: about 1230. Moraduth, son of Karadoc, on being received into full brotherhood of the house of Margam, gives protection to their grange and chattels of Lantmeuthin; also, with consent of Nest, his wife, easements in his wood, to the use of the grange for firewood, and common of pasture on his land. The monks give him one hundred shillings. The abbot has, for one hundred marks and two good horses, from the king the lands of the Welsh in Kenfig (1207). The abbot also has, for one hundred marks, from the king the whole moor of the Wareth of Honodhaloc and the land Peitevin, with their pasturings (1208). It appeared in 1320 that the abbot of Margam held one fee in Langwith; and 1326-7, they had a patent from Edward II of the manor of Kenton. Rese Coh (Coch) gave a quit-claim to his lands in Egleskeyn, between Garw and Ogwr (1234-40). Morgan Kam, common of pasture from Avan to the bounds of the monks of Neath; and Morgan, son of Morgan, with his brothers Leisan and Owen, undertook that the monks should not be vexed in their use of the pasture and of the river. Robert de Boneville, with Alice his wife, his whole fee of Bonvileston for three marks per ann. (about 1250). In 1258 they acquired a mortgage over an acre of land belonging to Wm. Frankelein, which does not appear to have been redeemed. Wronu (Grono) ap Seysil and Knaitho and Wronu Vakkan, his sons, abjure all their right in the lands of Egleskeyn, called Taleschaulhere, between Nantikki brook and Ogwr river, about 1270. In 1291 the Abbey acquired, on certain conditions, from Thomas le Spodur, of Bonvileston, an acre of arable land, a house, and a curtilage, in the vill of Tudekistowe. The lands between Ogwr and Garw, from their junction to Rotheney, with a local court and other very ample rights, granted by Henry VI as Duke of Lancaster, 26 Henry VI (1428). In 1486 Margam was pay-

ing £3 sterling, annual pension, to the *cænobium* of Tewkesbury Abbey, which in this year was received by the prior of St. James, Bristol. In 1516 the abbot leased a tenement in Llystalybont, and lands in Rothismore and Portmannismore, in the fee of Kibwr, for seventy years.

The schedule of the Abbey property, at the dissolution, is thus recorded in the *Valor Ecclesiasticus* (iv, 351). The Abbey was in the diocese of Llandaff, and the rural deanery of Groneth.

Abbas et Monasterium Beate Marie Virginis de Morgan unacum vero Valore ejusdem tam Spiritualia quam Temporalia infra Diocesem de Landavia.

Grangia.—In primis terris grangie *xli*. Whitecrosse *vjs. viijd.*
Litle Stormy *xiijs. iiijd.* Llanmythin *xli. xiijs. iiijd.* Grene
Downe *iiijl. vjs. viijd.* More Grange *vjl. xiijs. iiijd.* Lys-
tellabon *xls. xxxiiijl. xiijs. iiijd.*

Redditus Assise.—In primis Havodporthe *xxvjli. Kenfigg iiijli.*
Pyle *iiijli.* Tethigsto *liijs.* Horgro *liijs.* Court Colman
vjl. Laliston *vijli.* Bonvilstone *xixli.* Resowlen *iiijli.*
Llangynwyr *iiijli. vjs. viijd.* Penllyne *xxiijs.*

lxxviijli. xvjs. viijd.
Tithyng Barnys.—In primis Llangonoyd *xls. Kenfigge vijli.*
Penllyne *vjl. xiijs. iiijd.* Laliston *vjl. xiijs. iiijd.* Glyn-
corrocke *vli. vjs. viijd.* *xxvli. xiijs. iiijd.*

Myllys.—In primis Glydacke *xxs.* Shyppys myll *xxs.* Myll
of St. Mychael *xls.* Myll of Garrowe *xxvjs. viijd.* Gry-
kys myll *xiijs. iiijd.* *vjl.*

Fermys of Whete.—In primis Llangewythe *xijli.* Stormy *vjl.*
Tangeluste *xls.* Sanct' Mychele *vjl.* Tangeluste *xs. viijd.*
Whytecrosse *xxvjs. viijd.* Nogecourt *liijs. iiijd.* Noge-
court *xls. xxxiiijli. xs. viijd.*

Tithyng woll, lamb, chese, and fe of Cadogan is feld, *xijli.*

Summa totalis *clxxxviijli. xiijs.*

Deductions,—

In primis to the kyng is grace *xls.* [Disallo' quod
non fit mentio quare]

	<i>li.</i>	<i>s.</i>	<i>d.</i>
To my Lorde Herbert, stuarde there . . .	<i>iii</i>	<i>vj</i>	<i>viiij</i>
To John Thomas Vaghan, auditor there . . .		<i>xl</i>	<i>0</i>
To John Leyson, baylyf . . .		<i>xl</i>	<i>0</i>

	<i>li.</i>	<i>s.</i>	<i>d.</i>
To the chyrche of Llandaf (a)		xlvi	viiij
To the Abbot of Tewxbury (a)	iiij	0	0
To the Archdeacon (a)		vj	viiij
In almose (a)		xl	0
In almose (a)		xl	0
In obyttys for our founder (a)	iiiij	0	0
To vj almose men yerly (a)	x	0	0
(a) Disallo' causa predicta)			

Summa	vij	vj	viiij
Decima inde		xiiij	viiij
Et remanet clare clxxxj		vij	iiiij
Decima inde	xviiij	ii	ix

In a suit in Hilary term, 12 Eliz., rot. 490, reference is made to an indenture of proceedings between the abbot of Margan and J. ap W. concerning tithes, oblations, etc., from the churches of Enys-Avan, Glyncorrock, and Margam, in the office of the Remembrancer of the Exchequer.

"Margan" was the old spelling of the Abbey, and sometimes "Morgan." Mr. Traherne cites a deed of 22 June, 1542, in which it is described as "Margan alias dicta Margam, et totam ecclesiam, campanile et cimiterium ejusdem." (*Coll. Top. et Gen.*, vi, 188.)

In Glamorgan, as elsewhere, there was no lack of hungry courtiers ready to devour the lands of the dissolved Abbey. The *Originalia* contain many entries on this subject. 18 Feb., 32 H. VIII, Sir John St. John had by exchange the farm or lease of Bonvileston manor, and of the grange of Grededown and other lands.

29 May, 135 H. VIII, Sir R. Maunsell occurs in conjunction with the farms in Margam, Laleston, Tythegston, Marcross, and Pyle; and 16 August, 38 H. VIII, he makes request to purchase the farm of the manors of Havod-y-porth and Kenfig, the grange of Llanegellyth, rents in Trissent, and the site of a mill in Margam; also the farm of Tythegston manor, and of the granges of Horgro in Tythegston, and of More in Llandaff. More, however, was withdrawn.

35 H. VIII is a record of special homage and fealty

done by Sir Edward Carne, Knt., for the sale of Margam and messuages in Kenfig, Margam, and Langove Carne was a very active instrument in breaking up church lands, and had his reward, although not eventually in Margam itself. Llanveithen, a part of it, he petitioned for the lease of, 6 Aug. 38 H. VIII, and probably had it.

37 H. VIII, 16 July, James Gunter, also a well known dealer in abbey lands, petitioned for a lease of Llan-gonydd rectory and chapel. William Lewis joins in the petition. Also Sir Thomas Heneage had the manors of Kibworth [Kibur] and Cardiff, Resolven and Court-Colman, 18 Sept., 37 H. VIII. Gunter further sought the manor or demesnes of Havod-y-porth and Kenfig, with the grange of Llanyegellyth, and lands in Trissant, and a water-mill in that parish, all late part of Margam monastery.

All these applications were terminated by the sale of the Abbey and its demesne to Sir Rice Mansell of Oxwich, Knight. The actual grant in his favour, in consideration of £678 : 1 : 6, is dated 28 Jan. 1546, and includes the lordship and manor of Hawode-y-porthe, the manor of Kenfig, and that of Tythegston, St. Michael's mill in Margam, the grange of Llanyegelith in Margam, lands and wood called Crickwoodde, and four parcels of thirty acres in Havod-y-porth, Kenfig, Llanyegelith, Trissant, and Margam. The grant was in fee, subject to the following rents :

Havod-y-porth manor, etc.	-	-	1	3	2½
Kenfig manor	-	-	0	12	0
St. Michael's mill	-	-	0	4	0
Llanvegelith	-	-	1	7	0
Trissant	-	-	0	9	2½
Tythegston	-	-	0	5	6½
Horgroo, etc.	-	-	0	4	0

£4 4 11½

(First Report on P. Records, p. 274). The document itself, with the great seal in white wax attached to it, is preserved at Margam by its present possessor, the

heir general of Sir Rice, whose family, leaving Oxwich, finally converted the Abbey into their principal seat.

As late as 10th James I, Henry Doddington had a suit respecting his rights as crown farmer of the rectory and chapelries of Havod-y-porth, Llanigeleth, Trisent, and Crickferne; and 12 James I, concerning the rectory of Llangonwood. The lease was purchased by Doddington's father. (Orig. and Cal. in Chancery, i, 249.)

The Mansells erected a long and low but large residence out of the materials of the monastic buildings, incorporating with it somewhat of the actual structure. The chapter house and south transept became parts of the new mansion; the choir and north transept were removed; and the nave and its aisles were spared as the parish church, and have so continued to be used. The house of the Mansells was in its turn pulled down by the late Mr. Talbot above half a century ago; but curious views of it are preserved at Margam, and parts of the grounds are represented in the *Beaufort Progress*.

The present house was built about 1832, upon a site above, and a little east of, the Abbey church, the ruins of which are included in the gardens.

The Abbey stood upon a platform, sloping gently to the sea, about two miles distant southwestward; and on the north it is backed by a considerable range of hills, the escarpments of which are not too steep to be mantled richly with oak timber. Immediately behind the church a deep ravine intersects the range, and gives passage to a mountain stream which supplied the fish-ponds of the monks, and enabled them to obey the rule of their church without any very serious risk from inanition. It is dangerous to leave an old site, but in the present instance it must be admitted that Mr. Talbot has preserved all the sylvan beauty of the old position while adding to it the advantages of a somewhat higher elevation and more extensive view.

The remains of the Abbey church, though scanty, and in part confined to foundations, or indicated by later buildings, are sufficient to shew the plan and leading

dimensions of the building and its principal appendages, and much of the details. It was cruciform, and composed of a nave, choir, aisles, and transepts, with an east aisle only. There are no remains of towers either at the west end or at the cross; nor any trace of a Lady Chapel at the east end of the choir, which was flat. The cloister was on the south-west, the nave wall forming its north side. The Chapter House was to the south-east, with an entrance vestibule from the cloister, of which a long arcade of two aisles, extending from this vestibule southwards, formed the east side. This arcade communicated with the refectory on the west and a conventual building on the east. The refectory appears to have formed the south side of the cloister, and to have been parallel to the nave.

It will thus be seen that the plan of Margam was that followed in many Cistercian monasteries, and particularly in Westminster Abbey, which Margam very much resembles in its arrangements.

The clear interior length of the church was 272 feet, and its breadth 60 feet, divided between a central aisle of 30 feet, and two side aisles of 15 feet each. The clear length of the cross member is 106 feet; and each transept is in length, from the angle wall, 23 feet, and from the cross 38 feet. In breadth they are 46 feet, divided between the transept proper, 27 ft., and the aisle 19 ft. The choir, from the transept angle wall, measured 66 ft.; and from the west end of the cross, the usual termination of the nave, 114 ft. The nave was, therefore, 158 ft. The walls everywhere were 5 ft. thick. Outside the south wall of the south transept a second wall encloses a mortuary chapel or slype, about 10 ft. wide by 27 ft. long, its length being the breadth of the transept proper. Its west wall is that of the transept produced. Its east wall ranges with the piers of the transept aisle. The western 115 ft. of the Abbey nave have been cut off by a plain cross-wall, and form the parish church of Margam. This, therefore, is composed of a central space and lateral aisles, divided by five piers into six bays, of

which the four western are of 12 ft. and the two eastern of 13 ft. opening. The piers are rectangular, 4 ft. 6 ins. north and south, by 6 ft. 6 ins. east and west; quite plain, with a pilaster of the breadth of the pier upon each face. They are about 20 ft. high, and capped by a plain Norman abacus, with chamfered and beaded lower edge. The pier arches are semicircular, and also quite plain. Early in the century the drawing in Sir R. Hoare's *Giraldus* shews a plain Norman triforium pierced with small round-headed openings. The wall is now plain, and the roof a plastered ceiling of modern date. The piers are plastered, and look modern; but their proportions and design are Norman, and they are spurred outwards, as by a vault, now removed. They are said to be original, and no doubt are so.

The aisles are vaulted in square, groined bays, without ribs; but this work, though of Norman proportions, is said to be modern lath and plaster, and the outer walls are thin above the plinth; and the windows, large and round-headed), with exterior detached shafts in their jambs, are evidently a poor modern imitation of those of the old west front. This front is plain, but the original part is good. There is a central west door of 6 ft. opening, deeply recessed; and in each jamb three detached shafts, each of three stages, marked by a plain round boss. The caps are light Norman, of various patterns; and the head is worked in four bands of moulding, one being a bold cable of delicate detail. Above is a plain Norman drip. The interior doorway has a segmental arch and a similar drip. A channel cut in the ashlar above the door indicates the gabled roof of a porch, now removed, but not original. Above are three equal round-headed windows upon a string-course. These jambs contain two shafts on a side, detached cylinders, broken into two lengths, as below. The heads are enriched with mouldings. The gable, with its circle of interlaced tracery, is modern. The height to the cross on the gable is 45 ft. Two flat pilasters flank the nave front, and give it a breath of 38 ft.

These are old ; but they are now produced as turrets, and are capped by a sort of overhanging altar with three arched recesses on each face. These additions are modern. In the northern turret is a well-stair, entered from within. The aisles end in plain walls, each pierced by a modern but not ill proportioned round-headed window.

Within there is no chancel, but the two eastern bays are employed as such, and the corresponding portions of the aisles are railed off as Mansell places of sepulture. The font is a plain octagonal bowl without stem or base. Of the space between the parish church and the cross there remain the base of a pier of the north aisle, and the lower stage of the south wall as far as the transept. In this wall is a good doorway of Decorated date, which opened into the cloister at the end of its north side. Within is a part of a vaulting shaft of the south aisle. The bases of the piers of the transept remain ; and the vaulting shafts of its aisle, resting upon corbels, are capped, and radiate into ribs at 15 ft. from the floor. Of this south transept there remain the foundations of its west and south walls, and the whole of the south and east wall of its aisle. In the east wall are two windows, each of two lights, or rather containing two independent openings under a common recess, with a quatrefoil in heavy bar-tracery in its head. Inside, the lights are parted by a heavy bar-mullion, in front of which is a detached shaft corresponding to two others in the jambs of the recess. Outside the mullion is deeply moulded from the cill upwards. These windows are very early Decorated, and good examples. In the south wall of this aisle is a square recess having a beaded edge ; and on its cill a fluted octagon bowl, of which half projects. This is the piscina. Close west of it is a somewhat similar recess, intended as a cupboard, and probably so used in the Mansell offices, since it has been repaired. There were probably two altars in this aisle, of which the whole pavement is raised. Contiguous to this transept-wall remains a part of the south wall of the choir, containing one window

like those described, and a small Early English door, probably the abbot's private entrance, of great beauty, with detached shafts in the exterior jambs. The base of the north-east angle of the choir remains, and shews that part to have been supported by two buttresses set one on each side of the angle. The north wall of the choir may be traced; but the north transept is hopelessly buried beneath the graves and vaults of the modern churchyard, raised many feet by the accumulated rubbish. The base of the south-east pier of the cross remains. It is a square set diagonally, with a shaft capping each angle; and, between these, five shafts on each face, twenty-four in all. The bases only remain, and shew the Early English water-bearing moulding.

Of the cloisters the remains are scanty. As the exterior length of the nave is 155 ft., and the distance from its wall to the refectory was 150 feet, this latter was probably the length of the sides of the square. The door from the church has been mentioned. It occupies a square panel included in a strong moulding formed of clustered reeds, with a trefoil, outlined by a single reed, in each spandril. Next, west of this, within a similar panel, is an arched recess of two lights with a quatrefoil in the head, and between the two panels is a quatrefoiled recess; the lower foil being cut down so as to make the whole cruciform. A part of a third panel remains, so that probably the whole north wall of the cloister was thus adorned in Decorated work. The actual remains, however, run only 24 ft. The east side of the cloister was formed by the wall of the transept, the entrance to the Chapter House vestibule, and the front of an arcade; in length, at this time, 98 ft. In the transept wall is a flat segmental doorway, with two heavy bead-mouldings, leading into the vestiary, and of uncertain date. There is also a doorway of which only the pointed rubble over-arch remains, at the east end of the slype, opening into a small space between the church and the Chapter House.

Next, along the cloister side, comes the vestibule of the Chapter House. This is composed of a central

pointed arch and two lateral lancets. The central arch is of pure Early English work, having detached shafts in each jamb, with plain caps and bases, and a head rich with reduplicated mouldings, of which the most remarkable is a slender but bold band of dog-tooth ornament. The lateral arches are plainer. These three arches open into three aisles, in two depths, composed, therefore, of six bays. The intermediate vaulting points are three octagonal piers with late Early English or Decorated bases, and without capitals. The two central bays are 15 ft. square; and from floor to crown, 15 ft., or to springing, 6 ft. 6 ins. The lateral four bays are 15 ft. by 7 ft. The ribs spring laterally from corbels, the cross ribs transversely, and the others diagonally, all meeting in mitred joints at the crown. There are neither bosses nor ridge-ribs, nor half-ribs in the gables of the cells. The ribs are plain, chamfered, rather broad. The vaulting is in rough rubble, and has been plastered. The inner ends of the three aisles are occupied by three openings into the Chapter House. The central door has an equilateral arch. It is plain, having its jamb-angles beaded, and an Early English cap or string at the springing of the arch. The lateral arches are plain lancets. They have been windows lighting the vestibule from the Chapter House; and as each opens upon a different facet of the building from the door, to which they are parallel, they are skew to, or pass obliquely through, the wall.

The Chapter House is on its exterior a twelve-sided figure; and within, circular, but divided by twelve vaulting shafts into as many compartments. Of these, the three western being above, and on either side of the entrance, and abutting against other buildings, are blank; but in each of the other cells is a window, nine in all. A bold scroll-bead runs as a stringcourse round the building, 8 ft. 6 ins. from the floor; and upon this the windows rest, as do the intermediate vaulting shafts; each, however, springing from a corbel, which breaks and supports the string. The corbels are of various patterns.

All below the string, save in the three western spaces, is rubble; all above is ashlar. The wall was of course panelled with stalls. The windows are of one light, tall lancet, having a plain chamfer. Each is set in a broad, bold recess; in each angle of which is a detached shaft of two stages, with a square-topped capital. Above each recess is a drip, springing at each end from a flower. The east window is enriched in the head of its recess with elaborate mouldings. Below it, about 4 ft. above the floor, the wall is pierced by a square opening having its edges replaced by a bead of keel section set in a hollow. In this recess is a quatrefoil light. Outside, this curious eastern aperture is circular, and richly moulded with seven or eight bands. Above is a drip-stone. The mural vaulting shafts are composed of three coupled columns, bell capped; above which, at 17 ft. from the floor, they radiate gradually into ribs. In the centre stands a single pier of extreme delicacy. It is composed of a central core of cruciform section, each arm being chamfered. In each angle is placed a detached shaft. These are cylindrical, having the usual Early English boss, connected with the core, breaking them into two stages. The whole rests upon an octagonal plinth, above which are rich base-mouldings, one of which holds water, but is rather of Decorated character. The pier is crowned by a flowered cap; above which, at 15 ft. 6 ins. from the floor, is a delicately moulded abacus, whence radiate twenty-four ribs. The vaulting in pattern resembles that of the later chapter house at Westminster. Of the three mural ribs, the centre one is simply transverse, meeting its opposite rib from the central pier. The two side ribs pass off along the groin of the vault, and each forms the side of a triangle, enclosing the vaulting cell, the apex of which is met by a single rib springing from the central pier. Thus thirty-six mural ribs are met by twenty-four pier-ribs, and support the vault. The vaulting cells were lancet, one over each window, the ridge being 30 ft. from the floor. There were no ridge-ribs, gable half-ribs, or bosses. The up-filling was rubble,

plastered. The exterior of the Chapter House was plain, a flat pilaster-buttress capped each angle, having itself a salient angle, and near to the top a plain set-off. The exterior detail of the windows resembles that within, save that the heads of all three eastern window-jambs are enriched by having their angles replaced by a hollow and bead. The plinth of the building is ashlar, as are the pilasters and window-dressings. With these exceptions, the wall below the window-line is rough rubble. Above it seems to have been ashlar, which has been stripped off and replaced by rubble, to the destruction of the vault. The Chapter House touches, at one angle, the south wall of the choir. The vestibule is prolonged laterally, southward, as an arcade of two aisles, divided by a row of octagonal piers with plain bases and without caps. This arcade is 28 ft. broad; and the bays are 14 ft. square, and 15 ft. high, covered with plain hip-vaulting diagonally ribbed, and with transverse ribs also. The ribs spring murally from corbels, 4 ft. 6 ins. above the floor. The west side of this arcade is the east side of the cloister. The ribs are broad and plainly chamfered, without bosses or ridge-ribs. Of the arcade, only two bays remain vaulted, and the bases of five out of a line of ten piers extending 165 ft. south from the vestibule.

Communicating with this arcade on its east side, and 70 ft. south of the Chapter House, is a rectangular structure, 28 ft. north and south by 50 ft. east and west. This is the basement of some domestic building, possibly a part of the abbot's house. It is composed of six rectangular piers, 4 ft. square, connected by acutely pointed arches. The piers are plain, with simple Norman abacus chamfered on the lower edge; and the voussairs, also plain, are of alternate red and white stone. The space within is vaulted in three bays, of which the two western are 15 ft. by 20 ft., and the eastern 14 ft. by 20 ft. The vaulting is quadripartite, with transverse and hip-ribs. The ribs spring from corbels set against the piers, 4 ft. 6 ins. from the ground. The crown of the vaulting is

15 ft. The ribs are plainly chamfered and broad, and mitred at their junctions. There are neither ridge-ribs nor half-ribs. The piers are strengthened outside by plain, flat pilaster strips, shewing that this arcade was not part of a more extended series of vaults.

The refectory is supposed to be represented by the modern orangery, which has an old plinth.

It is evident that the face-work of the Abbey generally was Sutton stone ashlar, of which an immense quantity must have been removed, or worked up in later buildings. There is, however, still a considerable heap of fragments; many derived from the vaulting of the Chapter House, others from the piers and vaulting of the aisles; with some fine bosses, which, from the dimensions and detail, may have belonged to the choir. These are almost all of Early English pattern; but there are also fragments of Norman work, both rude and elaborate.

The original church of Earl Robert, commenced probably soon after 1147, was no doubt of late Norman, and is represented by the west front and the nave-piers of the parish church, if these be original, for they are unusually plain for so late a date. The remains of the choir, transept, and Chapter House and its connected buildings, belong to the Early English period. The south-eastern pier of the cross, judging from its extant base, is in that style. The early chapter houses, such as Gloucester and Bristol, are rectangular. Durham, rectangular, had a rounded east end. Worcester belongs to the end of the twelfth century, is circular, with a central pier. Lincoln, of similar plan, comes near the middle of the thirteenth century, as do Westminster (1250) and Salisbury. Thornton ranges from 1282-1308. Wells is later, 1293-1302. Margam seems to be rather an early example of the circular chapter house. Its central pier, general plan, pear or keel mouldings, and water-bearing base, belong to the Early English period; but the windows, with their square capitals, seem earlier in style. Perhaps 1190 to 1210 may include its date. The

doorway and panelling of the north wall of the cloister, forming part of the south aisle of the church, are of Decorated date. There are no traces of Perpendicular work. There was, of course, a parish, if not a monastic, church of some kind long before the foundation of the Abbey, and the ruder fragments seem certainly to have belonged to it. The nave was much altered, and a Norman clere-story removed, and the present aisles added or rebuilt, it is supposed, during the incumbency of Dr. Hunt, about 1810. In Sir R. Hoare's *Giraldus* there is a view of this triforium. No crypt of any kind has been discovered. The Chapter House vault fell in early in the present century. The substitution of rubble for ashlar had weakened the walls, and destroyed what, in the absence of bold buttresses, must have been the very delicate equilibrium of the vaulting.

The parish church contains the Mansell tombs and a few other memorials, all considerably later than the dissolution. Among the ruins are several fragments of tombs from the Abbey church. One is a mutilated effigy, cross-legged, in early chain-mail, partially covered by a camise confined by a light belt. The shield, worn on the left side, is heater-shaped, and of great length, extending from the shoulder to the knee. A dragon or griffin, delicately carved, is biting the point. The lower end of the sword appears below the shield. The material is limestone, not oolite, and on the right shoulder is a large fossil bivalve.

There is also a slab of Sutton stone bearing in relief a foliated Early English cross, the head within a circle, and on each side a crosier. Below are a name and inscription not yet deciphered. Another slab, of sandstone, with plain, bevelled edge, bears the following lines,

“+ Constans et certus jacit hic Reiwallus opertus
Abbas Robertus cujus Deus est misertus.”

In the pavement are some rudely incised slabs of the fourteenth century. All have a cross, usually plain. By the side of one cross is a key, an emblem of office; by another, a long sword with a boss for the pommel, and

another for the guard. In another the cross is a crozier foliated, and by its side a short and broad sword having a cross-guard. There are also several massive sandstones carved on each face, representing a large wheel with a grand central boss, and bases sculptured with interlaced cable-patterns. These are supposed to be boundary-stones of an earlier date than the Abbey.

The ruins are neatly kept, and well cared for, and several of the decayed arches are being restored from the original patterns, and therefore with good taste.

(To be continued.)

NOTICE OF A BARROW WITH KISTVAEN ON TREWAVAS HEAD

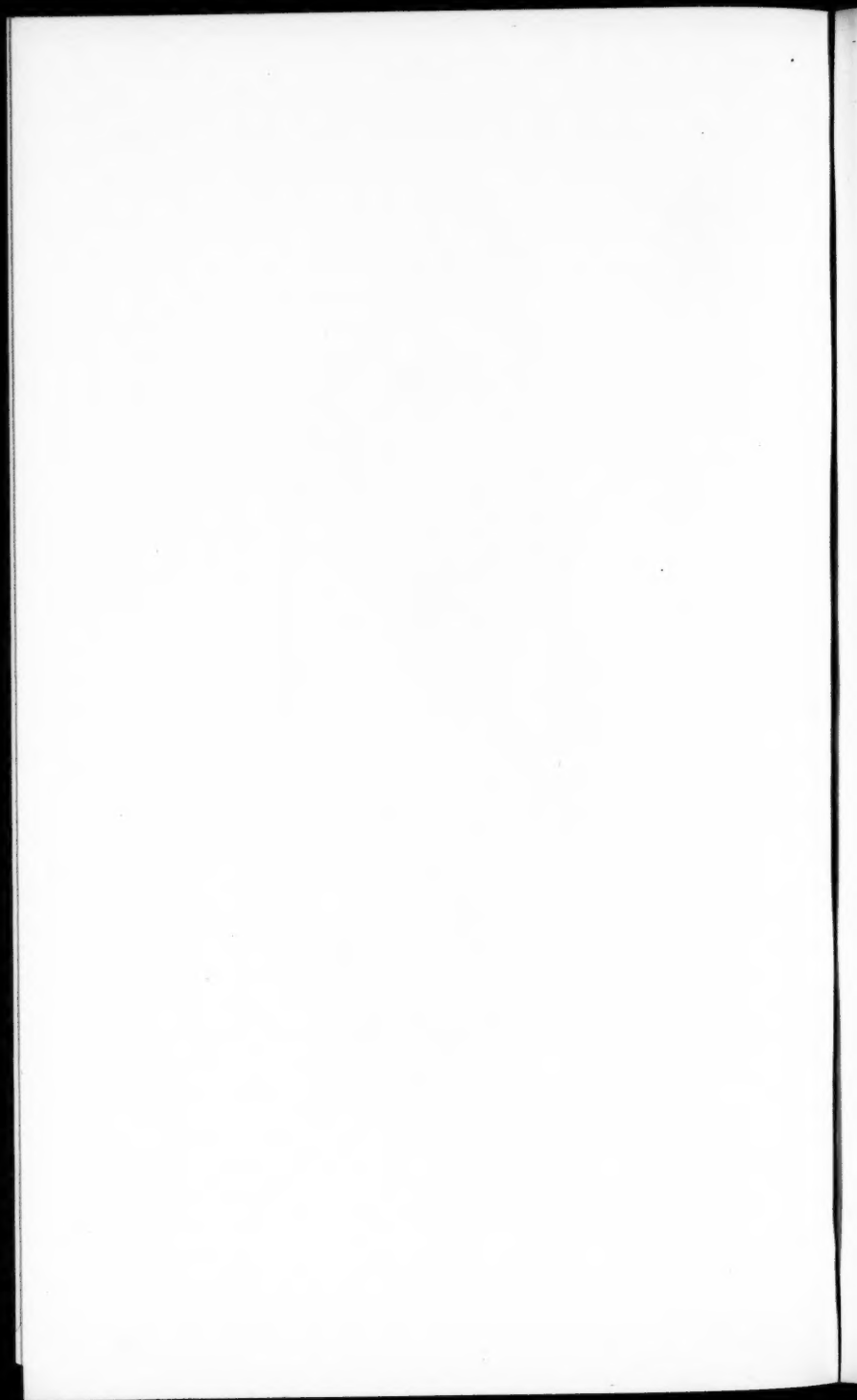
IN THE PARISH OF ST. BREAGE, CORNWALL.

(Read at the Spring Meeting of the Royal Institution of Cornwall,
May 14, 1867.)

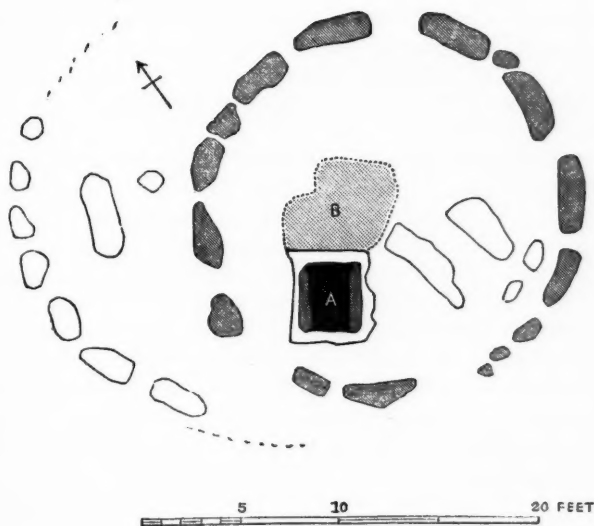
ON Trewavas Head, in the parish of St. Breage, are the remains of a barrow which appears to have been built with much care, and was probably raised to some man of eminence in his day. The base of the tumulus originally consisted, apparently, of nineteen or twenty stones, thirteen of which remain, averaging about 1 foot 6 inches in height by 3 feet 6 inches in length, and give a diameter of 19 feet 6 inches to the circle; near the western side of which (in fact, within one foot only of one of the encircling stones) is a very good kistvaen (A in the plan), with its eastern and western sides consisting each of a single stone, measuring respectively 3 feet 6 inches and 2 ft. 10 inches in length by 2 feet 3 inches in height, and support a cover of tolerably regular form, 4 ft. 5 inches in length, 4 feet in breadth, and 1 foot 11 inches at its greatest thickness. The south side of the chamber seems to have been protected by smaller stones. How the north side was formed there is no



REMAINS OF BARROW, TEWAVAS HEAD, CORNWALL.



evidence to shew. If a single slab stood there, it must have been removed when a pit (B in the plan) was dug in front of it, some years ago, by a treasure-seeker. We have here again the old story, so often told in connexion with the destruction and plundering of ancient monumental structures. A miner in the neighbourhood had long set a covetous eye on the barrow as the storehouse of great riches; and one night he had so impressive a dream, bringing vividly before him a great crock of gold, that at dawn he proceeded to the mound, and dug the pit just referred to, exposing the kistvaen, into which he got full access; but what he found there, my informant, whom I accidentally met near the spot, and who knew the miner, could not tell; and as the explorer himself has since left Cornwall, there seems now to be but little chance of ascertaining what the cell contained, a state of things much to be regretted, as from its structure and peculiar position the barrow is of more than ordinary interest.



Plan of Barrow on Trewavas Head.

On its western side there appear to be some traces of an outer protection formed by upright stones, which, however, does not now extend to the eastern side. It might have been a second circle, or perhaps an after-thought, to expand the base in that direction, the more effectually to cover the kistvaen, which, as already stated, is placed near one side of the inner circle of stones, possibly to leave space for other interments.¹

Although I could find no ashes or fragments of pottery thrown out by the explorer, I observed that on the north-west side of the barrow, in particular, were numerous broken flints; none of which, perhaps, were actually used as weapons, but are possibly mere refuse chip-pings struck off in the course of manufacture. Some pieces appeared to be calcined, and split by fire. Since my visit in 1865, Dr. Le Neve Foster informs me that he found near this spot a flint core, from which two or three flakes had been taken. That these flints had some connexion with the interment which had been made here, there can be little doubt; for independently of the custom of depositing with the dead flint weapons, fragments of this material were also, for some special purpose not yet explained, though a well-known fact to those who have examined early tumuli, thrown over the body in the funeral pyre.

Accompanying these are also often found pebbles and boulders from the beach, which I have observed in examining barrows several miles from the shore. Within a few yards north of the barrow numerous flint chip-pings also occur, but I could discover none in searching along the cliffs eastward and westward of this spot. Such has been the result in other instances of investigation which I have made, particularly in the Lizard district, where, in the remains of barrows, I got very

¹ "At Lagmore, in the neighbourhood of Ballindalloch, in Banffshire, is a concentric circle of pillar-stones. A cromlech still remains on the south side, immediately within the circumference of the inner circle. It is formed of a large covering slab resting on four supporting pillars."—*The Sculptured Stones of Scotland*, Appendix to Preface, p. xxiii, vol. ii.

good flint-flakes, whilst none were to be met with in the surrounding soil; proving the great value that was, for some reason, attached to this material for use in funeral observances. Near other ancient works in Cornwall I have frequently picked up flint-flakes and chippings, but failed to discover any in places devoid of the traces of occupation in primitive times. In the recent exploration of the Treveneague Cave we procured a flint nodule and a well-formed flake, evidently brought from a great distance, and placed there by man. In the Museum of the Penzance Natural History and Antiquarian Society is an excellent flint-flake, which, with bronze celts, was found at Leah in the parish of St. Buryan, in a peat soil, ten feet below the present surface of the ground. It is a carefully fashioned instrument, somewhat resembling those classed as "scrapers" in Sir John Lubbock's *Prehistoric Times*; and when discovered, its broad cutting edge was almost as sharp as a steel blade. Not having been taken much care of for some years, it had become blunted before deposited in its present place of security.

I mention these merely as two among the numerous authentic instances of wrought flint "finds" in Cornwall. In a flint district we should not, probably, so highly regard these flakes and chippings; and their evidence in connexion with old works, in such a locality, would not have that peculiar interest that may be attached to them when found in Cornwall. By what means flints were brought so far from the sites of their natural occurrence, I need not attempt to explain; but from my limited observations in this matter, it has appeared to me that the flints of Cornwall come rather within the province of the archæologist than that of the geologist. Sir Henry De la Beche, in the *Report on the Geology of Cornwall, Devon, and West Somerset*, refers to the flints in raised beaches in the Lizard district, but says it is not easy to account for their presence there; and in a note he adds,—“It is possible that these beaches have been raised since the country was inha-

bited by people who employed shaped flints in their weapons, and obtained chalk flints for the purpose; and that many of the flints may have been thrown down in sheltered bays and creeks, where they were unloaded from the frail barks of the time, becoming subsequently rolled about and mingled with the common pebbles of the beach, afterwards raised." Admitting this to be mere conjecture, Sir Henry, in some following remarks, seems to imply that the presence of flints in Cornwall can scarcely be attributed to geological phenomena.

Mr. Whitley, on the other hand, has in the *Journal* of this Society contended that the raised beaches are portions of northern drift, assigning the occurrence of flints at Scilly to the same cause. But by whatever means flints may have come into Cornwall, there can be no doubt of their having been used here by man, both as weapons and in the rites of cremation, during the Celtic, and probably at a later, period; for stone weapons continued to be employed in Anglo-Saxon times.

Denuded of all the incumbent soil of the mound, the Trewavas Head barrow would appear as a small cromlech enclosed by a circle of stones; and looking eastward from the spot, there may be had, perhaps, the best view of the Bishop Rock standing out from the opposite side of the cliff. I know of no other rock in Cornwall, of natural formation, with so much the appearance of having been fashioned by art, as this colossal figure of human shape; and if antiquaries of the latter part of the last, or beginning of the present, century (before more recent research had determined the undoubted character of cromlechs) had found this kistvaen with its circle, they might have been pardoned for assuming it to have been an altar, raised to the honour of a rock deity overshadowing the scene.

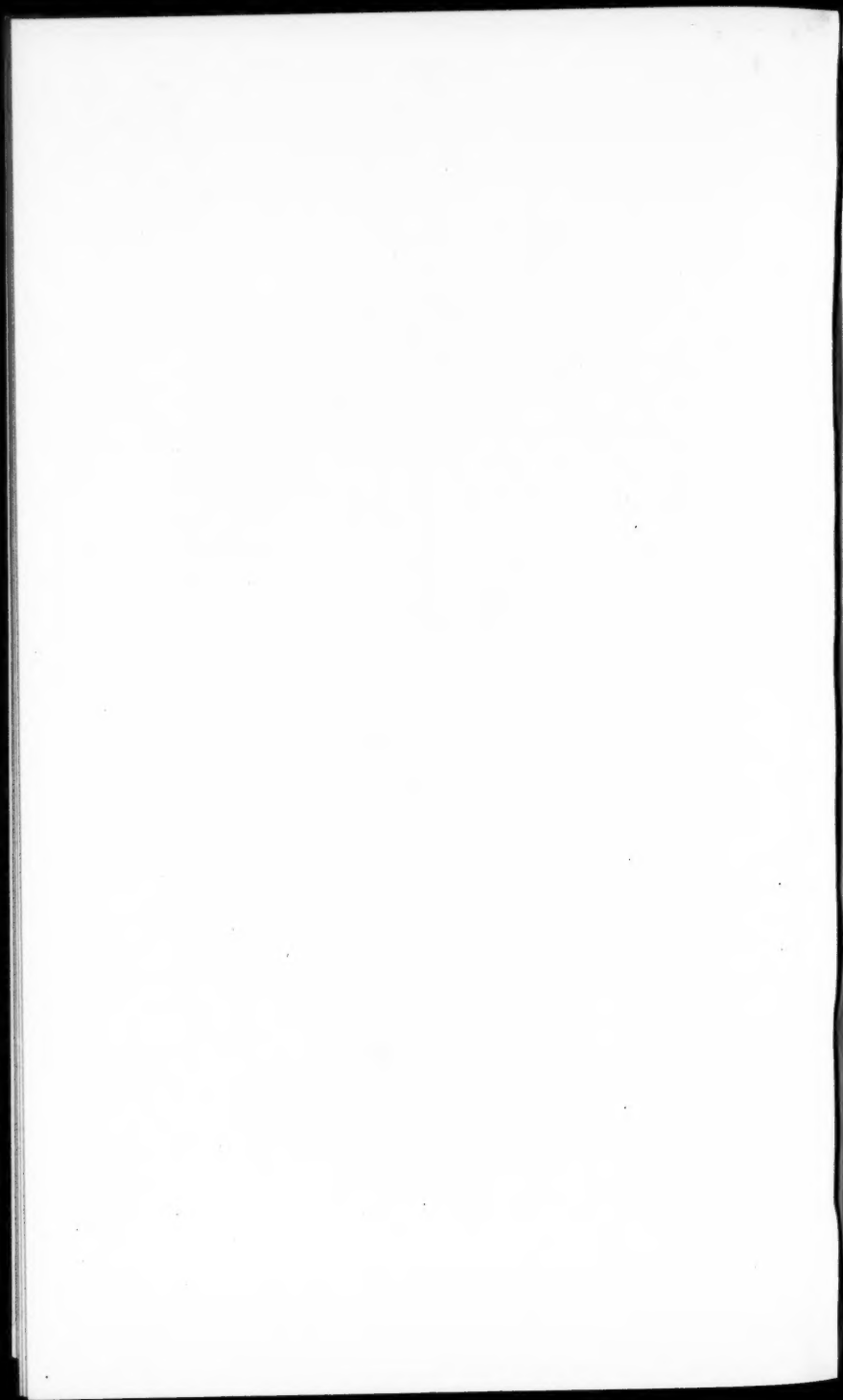
As the barrow occupies the highest part of the ridge of the promontory, it commands a noble view of the whole breadth of Mount's Bay.

Differing in modes of life from men of modern times,



TREVAS HEAD, CORNWALL.

ARCH. CAMP.



the early occupiers of this country, in common with those of more northern nations, cherished the sentiment of having a grave on a lofty height. Worsaae says such sites were more frequently selected during what is called the



The Bishop Rock.

bronze period.¹ "The barrows of this period were placed, whenever it was possible, on heights which commanded an extensive prospect over the surrounding country, and from which in particular the sea could be distinguished. The principal object of this appears to have been, to bestow on the mighty dead a tomb so remarkable that it might constantly recall his memory to those living near; while, probably, the fondness for reposing after death in high and open places may have been founded more deeply in the character of the people. Such a desire would seem, of necessity, to be called forth by a

¹ Primæval Antiquities of Denmark.

seafaring life, which develops a high degree of openness of character, since the man who has constantly been tossed upon the sea, and has struggled with its dangers, would naturally cherish a dislike to be buried in a corner of some shut-up spot where the wind could scarcely ever sweep over his grave." In the Anglo-Saxon poem of *Beowulf*, this hero's dying request to his kinsman *Wiglaf* was

"command the war-chiefs
to make a mound,
bright after the funeral fire,
upon the nose of the promontory ;
which shall for a memorial
to my people
rise high aloft
on *Hronesness* ;
that the sea-sailors
may afterwards call it
Beowulf's barrow,
when the *Brentings*,
over the darkness of the floods,
shall sail afar."

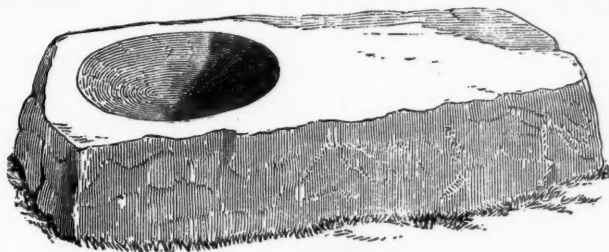
In compliance with this wish they raised

"a mound over the sea ;
it was high and broad,
by the sailors over the waves
to be seen afar.
And they built up
during ten days
the beacon of the war-renowned.
They surrounded it with a wall
in the most honourable manner
that wise men
could desire."

This description of *Beowulf's* tomb, which is supposed to have stood on a promontory in *Durham*, as regards situation, and partly as regards its construction in having a surrounding wall or circle of stones, agrees very aptly with the barrow forming the subject of this notice, which, however, may possibly be earlier than Anglo-Saxon times, from the fact that the chamber was constructed on, and not beneath, the surface of the ground.

Just above the mine which had been worked at *Tre-*

wavas Head,¹ and about three hundred or four hundred yards from the barrow, are two granite blocks with artificially formed basins. One of these stones measures



Granite Block with Basin.

4 ft. $3\frac{1}{2}$ ins. in length, 1 ft. 5 ins. in breadth, 11 ins. in height; and has the basin of elliptical form, 1 ft. 8 ins. long by 1 ft. 1 in. wide, and 5 ins. deep, sunk within 3 ins. only of one extremity of its upper surface.

The other block is 3 ft. 7 ins. in length, 3 ft. in breadth, and 1 ft. 5 ins. in height. The basin, 2 ft. 7 ins. in length by 1 ft. 9 ins. in width, and $5\frac{3}{4}$ ins. deep, is of the same form as the first, but occupies a more central position in the stone. Some portion of this latter block has been broken away by boring with a metal tool in modern times, and holes for a like purpose had been commenced in the other; but these efforts in the art of rock-splitting I believe to be much more recent than the formation of the basins. Residents near the spot can give no account of these stones; miners refuse to acknowledge them as utensils required in their vocation; to agriculturists of the present day they could be of no use; whilst they may very well be classed with the mortars for grinding used in primitive times. The basins are most regularly formed, and highly worn by

¹ This was one of the few mines in Cornwall worked beneath the sea, and has been described by Mr. W. J. Henwood, F.R.S., in the fifth volume of the *Transactions* of the Geological Society of Cornwall. The cliffs and other objects between Perranuthnoe and Porthleven, a portion of the Cornish coast not much visited, are well worthy of the attention of tourists.

friction ; but other stone implements recently found in Cornwall are finished with equal care. Still, if these are to be regarded as ancient vessels for grain-crushing, they are, perhaps, the finest yet known to exist in this county.

J. T. BLIGHT.

FURTHER NOTICES OF THE EARLY INSCRIBED STONES OF WALES.

LLANHAIARN (LLANELHAIARN), CAERNARVONSHIRE.

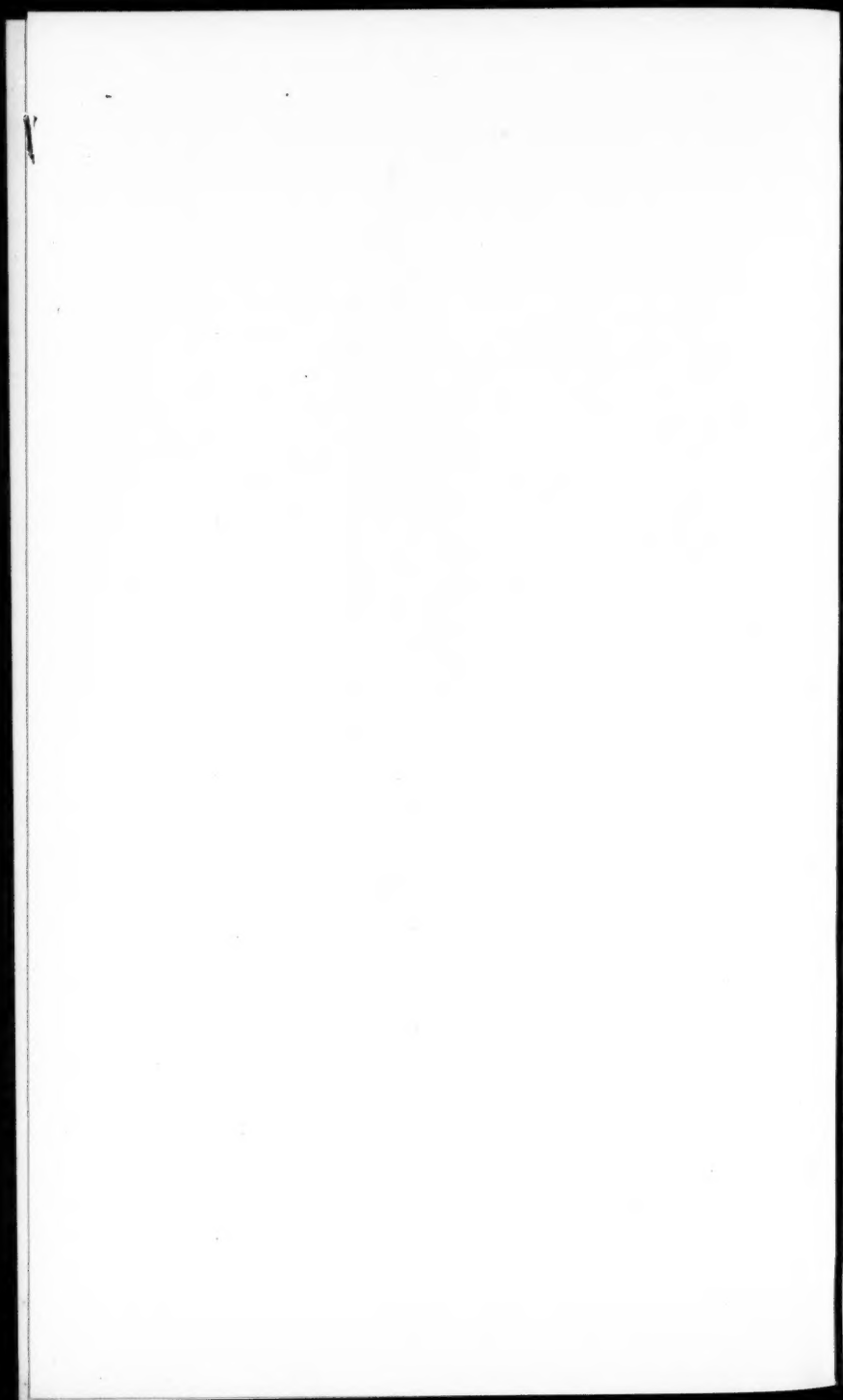
Two or three years ago, in digging a grave in a newly-enclosed piece of ground adjoining the churchyard of Llanhaiarn, formerly called Gardd Sart, there was discovered the block of stone, 4 feet 3 inches long, of which a sketch is subjoined, and on which is inscribed the monumental formula,

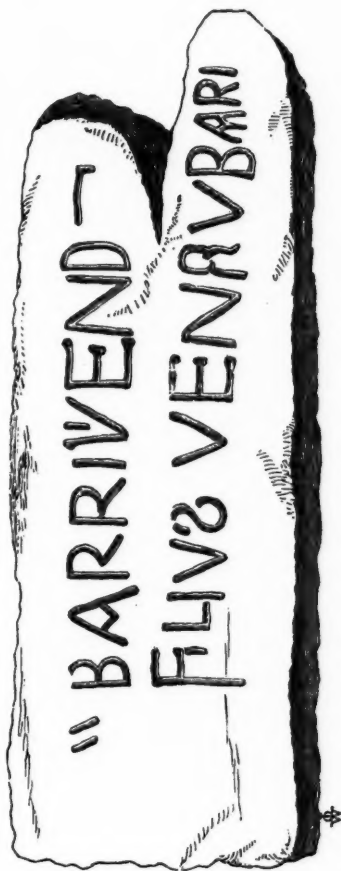
**AHORTVSEIMETIACO
HIC IACET**

the two latter words being cut upon a bevelled-off face of the stone. The inscription is entirely cut in Roman capitals of good proportions, although slightly irregular in size. With the exception of the second letter, *h*, which has an oblique line or dash attached at the bottom of its first upright stroke, there is no difficulty in any of the letters ; and this even may arise from an accidental fracture in the stone. I, however, confess myself entirely unable satisfactorily to make out the first line. Possibly two names may be commemorated, of which the first terminates in the genitive case, *AHORTUSEI* ; and the second, *METIACO*, may be in the nominative. The annexed engraving is made with the camera lucida, from rubbings received from the incumbent, the Rev. J. W. Ellis of Glasfryn, near Pwllheli, and the schoolmaster, Mr. R. Hughes ; together with a careful drawing executed by T. Blight, Esq., of Penzance.

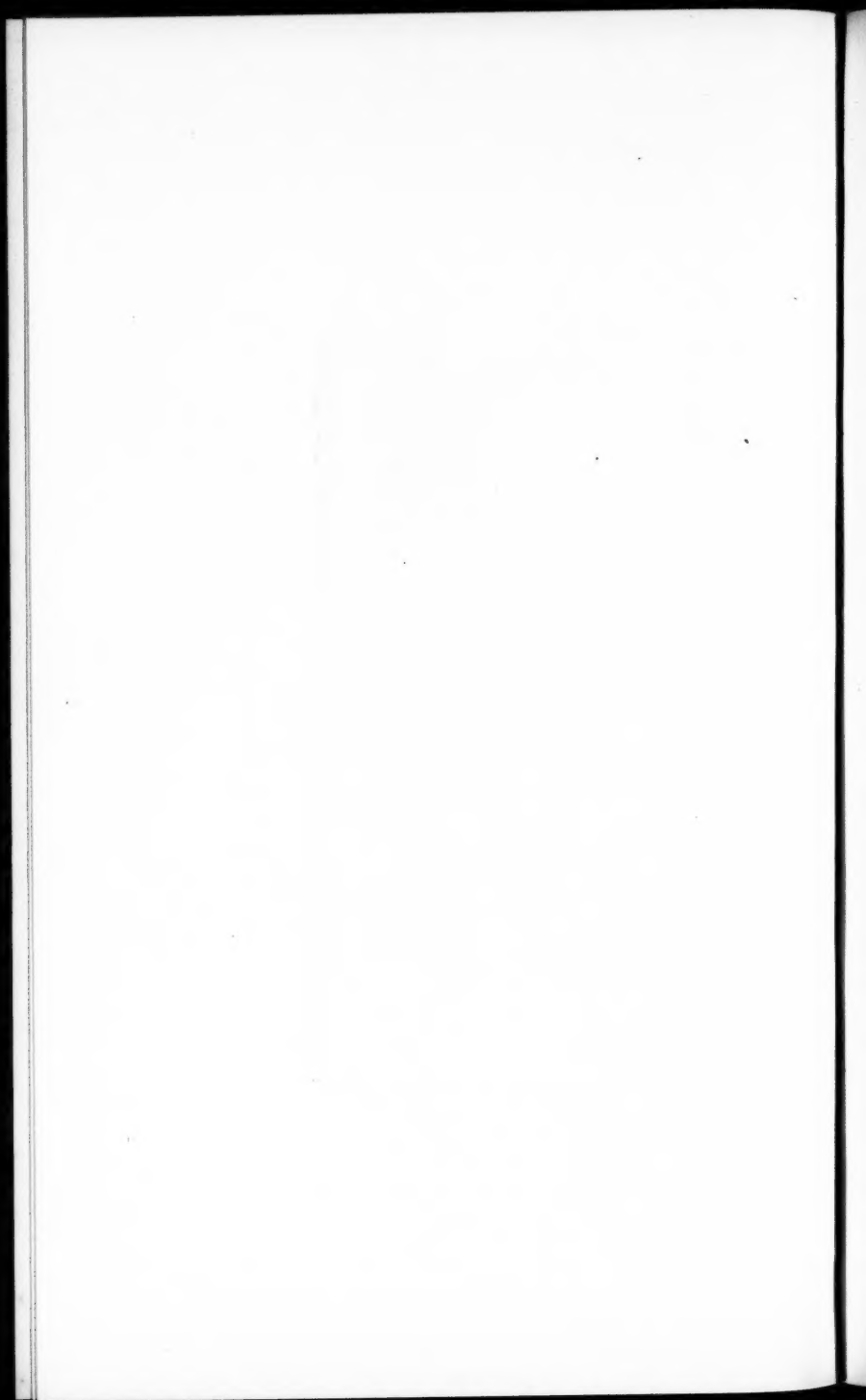


INSCRIBED STONE, LLANELHAIEN, CAERNARVONSHIRE.





LLANDAWKE, NEAR LAUGHARNE, CAERMARTHENSHIRE.



LLANDAWKE, NEAR LAUGHARNE, CARMARTHENSHIRE.

Some years ago the inscribed stone of which an engraving is annexed, stood in the churchyard of this place; but the incumbent, thinking it would make a good sill-stone, placed it at the south door of the church, where it is, of course, subject to defacement, and from which it is to be hoped that the present notice may lead to its being removed. The engraving has been made from a rubbing reduced by the camera lucida, and, with the exception of two short, possibly accidental oblique incisions preceding the first letter, B, a short, straight, upright stroke within the open part of the sixth letter v, of the upper line, and the tenth letter of the lower line, which appears either irregularly formed, or partially defaced, the inscription presents no difficulty, and is to be read—

**BARRIVENDI
FILIVS VEND(?)VBARI.**

Here the "hic jacet" is wanting, the name of the person commemorated being, as usual, in the genitive case, the terminal *i* being incised horizontally. May not this position of the final *i* indicate something more than the genitive case?

The inscription consists of large, well-formed Roman capitals, about four inches high. The letter *A* has the cross-stroke angulated, and the *v* has the first stroke nearly upright; the *FI* and the *LI* in the second line are, as usual, conjoined together; the *s* is reversed, but well curved. The tenth letter in this line may have been intended for *B*, *D*, or *R*. A careful inspection of the stone would probably determine this point, which is of interest in connexion with the two names recorded on it. Our indefatigable Secretary, Mr. Barnwell, to whom I am indebted for the use of a rubbing of this stone, suggests that in these two names, *BARRIVENDI* and *VENDVBARI*, we see the origin of the custom which still occurs in some parts of Wales, which makes the son of John Williams to be called William Jones.

A description, with a rude woodcut, of this inscription, by A. J. K., appeared in the *Gentleman's Magazine* for January 1838 (vol. ix, p. 44), in which the writer suggests that the short, oblique, and (as I presume) accidental stroke preceding the *B* in the first line, denotes an abbreviation. Such a mark, however, I have nowhere else met with on the many analogous stones which I have examined and described in this work. The writer further suggests that the word "Barryvend" is perhaps some British variation of the name of Baruch, a British saint of the close of the seventh century, who was buried in the island of Barry, which from that circumstance is stated to have received his name. Barriwend, he adds, if it may be read as a contraction, may express Baruch Vendigaid (or the blessed).

I should conceive that neither of these stones can be more recent than the sixth century.

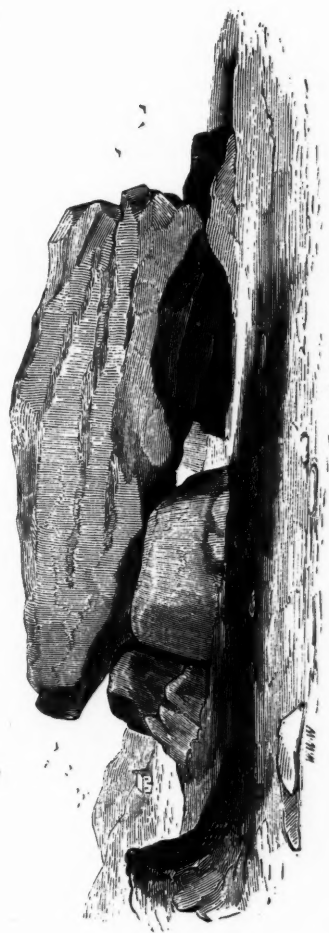
J. O. WESTWOOD.

Oxford. April, 1867.

MONA ANTIQUA.

CROMLECH, BODAFON MOUNTAIN.

THIS cromlech, situated on the western slope of Bodafon Mountain, near a cottage on the road-side, named Ty'n Llidiart, is not of large size. The cap-stone, which is somewhat triangular in form, measures about 11 feet at its greatest length, and has an average thickness of 3 ft. Though there are seven supporters, it rests at present but upon four. The whole thing has fallen over with an inclination to north-east: all the supporters, with the exception of three, lean at a considerable angle in that direction. One of the three supporters on the south-west side appears quite detached, but being in an upright position, and in line with the two others on this side, or at least with that at the north-west corner, it is evident that the cap-stone originally rested upon it. At this corner the cap-stone is partly supported by the two



CHOMLECH, BODAFON MOUNTAIN.



stones, which are, however, so sunk, and inclined out of the perpendicular, that the lower side of the cap-stone is here on a level with the ground. The entrance has probably faced the north-west; but it is at present difficult to say with certainty, as, although there is now on that side a large open space, still it is possible that a stone once filling, it may have been removed, and rolled down the declivity of the hill. If not there, the entrance must have been at the south corner. An excavation in the side of the hill, made for material to repair the roads, approaches to within a few feet of the cromlech, and, if continued, must ere long undermine and destroy the structure. It is not down on the Ordnance Map; but "Carneddau 'Trer'beirdd" is marked at about two furlongs distance to the north-north-east; of which, however, I failed to discover any vestige. Miss A. Llwyd, in her history of Anglesey, under the heading of "Llanfihangel 'Trer' Beirdd," says, "Near the church is a large pillar called Maen Addwyn, standing erect, supposed to be one of the Meini Gwyr mentioned by Rowlands; and the cromlechs on Bodafon Mountain, which David Thomas describes as three in number. The table-stone of Maen Llwyd measures 10 feet in length, and 8 in breadth. Not far distant, at *Banas*, is a smaller one in ruins; and between these another, now demolished, called Carreg y Vran, which, when complete, was a double one, and must have been very similar to the one at Plasnewydd, described by Mr. Lloyd as the most magnificent in the island." Here there has evidently been a strange mistake made between this parish and the *township of Tre'rbeird* in the parish of Llanidan, where are situated the Maen Llwyd, Banas (for Baras), and Carreg-y-Vran. (Vide *Mona Antiq.*, p. 93, 2nd ed., 1766.) The only upright stone now standing near Llanfihangel Tre'rbeirdd is that on the side of the road, about half a mile to the south of the church, *not* marked on the Ordnance Map. Meini Addwyn, marked down to the north of the church, are not now in existence.

The maenhir given in the accompanying illustration is to be met with in a field close to the roadside, on the right hand side of the road leading from Manaddwyn to Llandyfydog, not far from a farm named Clorach. It is of peculiar shape, and from one point of view looks not unlike the figure of a hump-backed man. It is

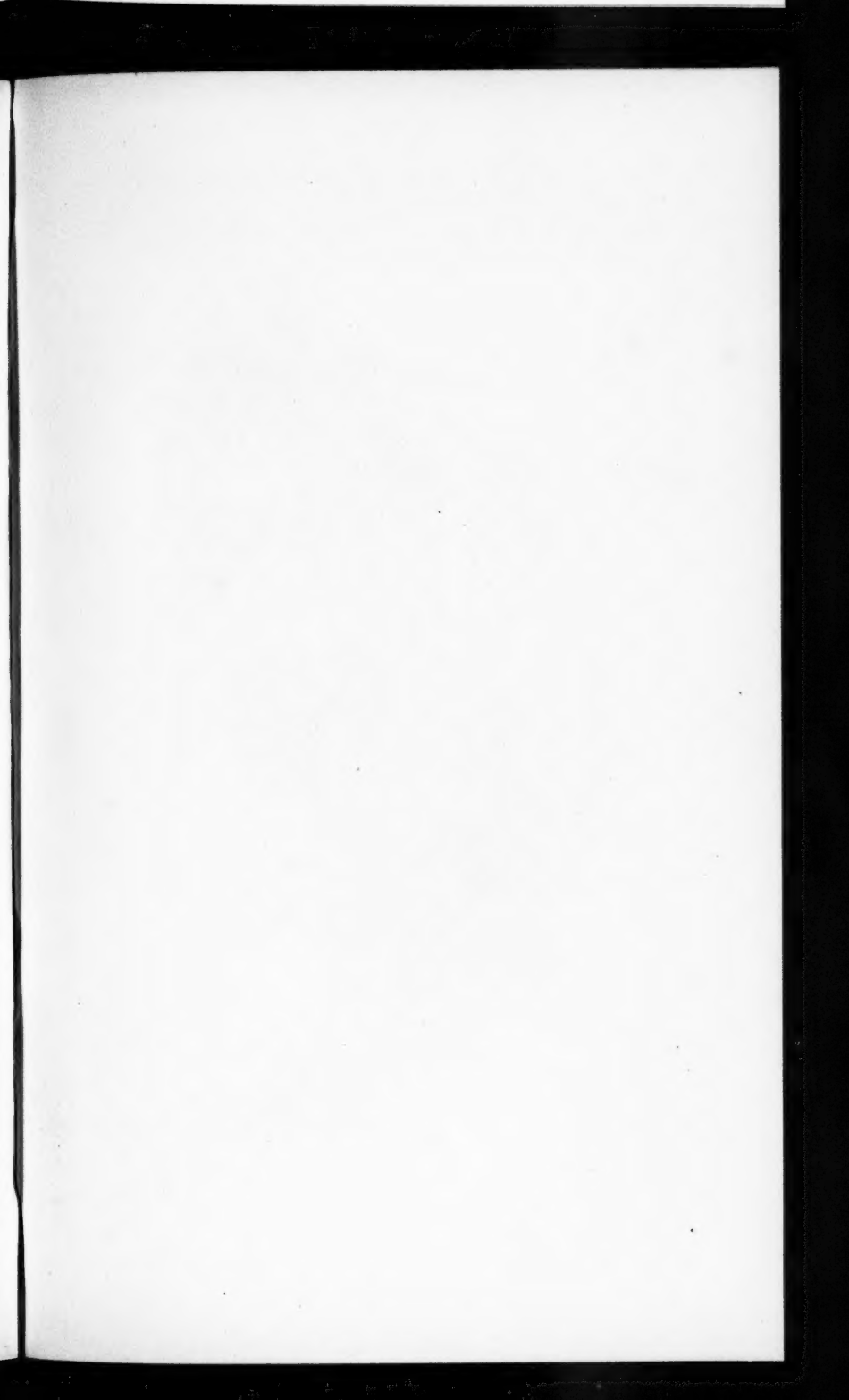


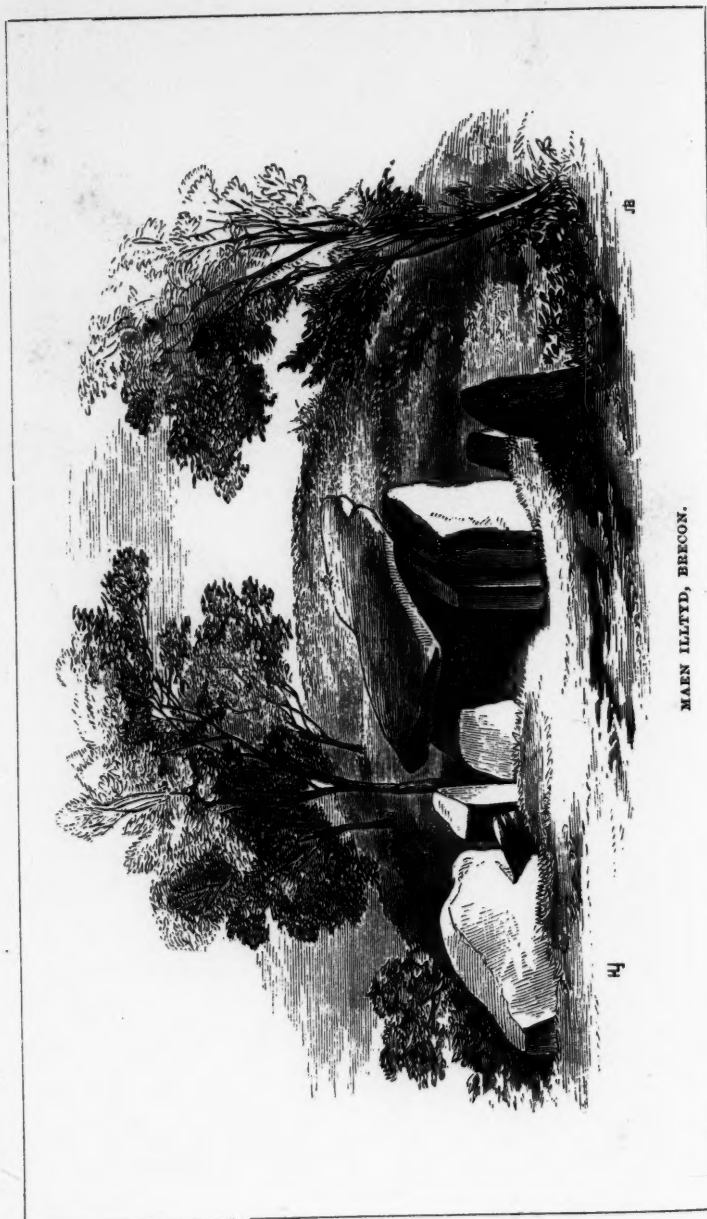
Maenhir, Llandyfydog.

5 feet high, and 2 feet thick each way. It goes by the name of "Lleidr Tyfydog" or "Carreg y Lleidr"; and the tradition connected with it is that a man who had stolen the church Bible, and was carrying it away on his shoulder, was here changed into this stone.

W. WYNN WILLIAMS, JUNR.

Menaifron. April, 1867.





MAEN ILTYD, BRECON.

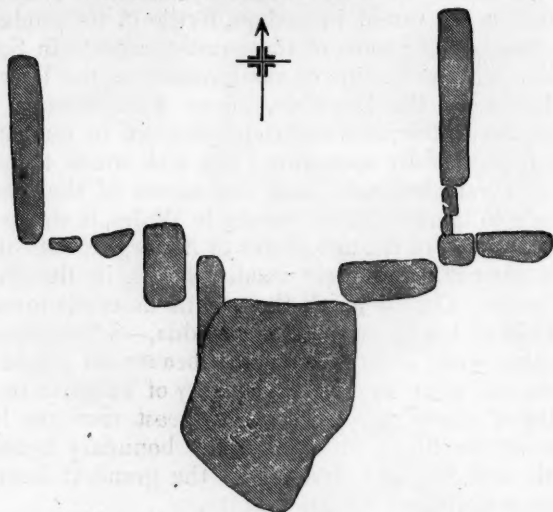
TY ILLTYD, BRECKNOCKSHIRE.

To the eastward of the town of Brecon, and along the northern bank of the Usk, stretches a line of low hills, which is continued till it reaches the Bwlch on the way to Crickhowel. This range of broken ground is one of singular beauty even in that lovely district. It is well wooded, much varied in outline, fertile in its products, and commanding some of the finest prospects in South Wales. The whole line of mountains from the Beacons of Brecon to the Bloreng, above Abergavenny, are hence discernible, at a sufficient distance to render all their features fully apparent. The Usk winds through the rich vale beneath; and the aspect of the whole, scarcely to be rivalled for beauty in Wales, is strikingly similar to that of the mountains of Auvergne, with their green plateaux and their wooded slopes, in the centre of France. On the north the ground descends towards the Lake of Llangorse, or Llyn Safadda,—a fine expanse of water with sites of romantic beauty all round its shores, and so on by the rich country of Talgarth to the Valley of the Wye. To the north-east rises the long chain of the Black Mountains, the boundary between Siluria and England, and one of the grandest features of this magnificent border country.

Throughout this elevated district objects of interest may be found by the antiquary;—curious churches, tumuli, wells, etc., are to be met with. By the side of the turnpike road to Brecon ran the Roman road from Abergavenny to the Gaer; and a portion of it, or at least of some very old road, may be observed in a deep ditch or trench, partly flooded, and all filled with brushwood, close by the side of the road near Peterston. The Victorinus stone and an uninscribed maenhir still stand by the side of this road. The churches of Llanhamlach, Cathedine, Llangorse, Llanddew, etc., are of consider-

able interest from their peculiarities; and at Llangasty, by the side of Llyn Safadda, there is an exquisite, small church, lately restored, with a planted churchyard, all of wonderful beauty, due to the liberality of Mr. Raikes of Treberfedd.

Descriptions of most of the antiquarian riches of this district will, it is to be hoped, appear in the pages of our Journal; but the fact is, that Brecknockshire abounds in antiquarian wealth, and is deserving of particular attention by all our members.



Plan of Ty Illtyd.

About four miles from Brecon, and on one of the highest parts of the line of hilly country just mentioned, is a low tumulus, which, from certain indications, seems to cover a collection of sepulchral chambers, and is worthy of careful examination. It is mentioned by Jones in his *Brecknockshire*; and we are indebted, for the following extract, to the kind diligence of the Treasurer of our Association:

“Within the parish of Llanhamlach, and adjoining Llansantfread, is a farm called Mannest (correctly Cwm Anest Nest), or

Agnes' dingle; and in the will of Watkin Walbeoffe, in 1587, it is so written, and devised to Thomas John Walbeoffe. From the name it should seem that this was the dowry of Nest or Agnes, the wife of Bernard Newmarch, comprehending that tract which was theretofore the portion of the mother of Brochwel Ysgythroc. The cwm, or dingle, is at the junction of the two parishes. From thence to the farmhouse of Mannest the ground rises, and about half a mile westward becomes a considerable hill. At the summit of this eminence is what has been frequently denominated the house or hermitage of Illtid or Iltutus, Ty Illtid. It is composed, according to the late edition of *Camden*, of four flattish stones; three of them pitched in the ground, and the fourth laid on them as a covering; about 8 feet long, and 4 feet wide and high. On the two sides is a variety of crosses, which are ranged in a row like those in Gibson's edition. The cell, says the learned editor, Mr. Gough, is of the Druidical age; but whether the figures are of a later date is uncertain. It corresponds with Kitt's Cottyhouse in Kent, and the cells in Rollrich, Abury, etc. Within a few paces of it was a circle of stones called Maen Illtid, some of which were remaining in Llwyd's time. Probably on the introduction of Christianity this *Pagan temple* was applied to Christian uses.

"How is it possible, after all that has been said about this house or hermitage, to convince the reader that it is more like a hen-coop or a small pig-stie, than a temple or the habitation of man? I have only to entreat that he who seeks conviction, and who can afford time, will take the trouble of looking at it; though I will not answer for it that even this experiment will be decisive, for I am not now to learn that the powers of vision are infinitely stronger and more perfect in some persons than in others. With an eagerness for the discovery of antiquities, which is not excelled by many, such sometimes has been my defect of sight, that when my friends have pointed out the ground-plan of an encampment, a fortress, a castle, or the track of a Roman road, as clearly and evidently discernible and familiar to them as the countenance of a thief to a Bow-street officer, I have not been able to see anything but a ditch, a heap of stone, or the mark of a ploughshare. I will, however, describe the Ty Illtid as it appears to me; and if any of my readers shall hereafter visit it, they will probably assert that *I*, too, see some things not visible to vulgar eyes.

"This *venerable relique of antiquity*, so renowned in topography, is nothing more than a very small cromlech. It consists of two stones pitched edgewise in the ground, about a yard or yard and a half asunder. A third is also placed in the

ground, but does not support the top stone or cover (which, like every cromlech, is in a slanting position) at the height of one yard from the ground at the opening. The crosses and other figures of caprice are irregularly placed¹ on the inside of one of the side-stones, and may have been made with a tenpenny or a twopenny nail. As to its having been the dwelling-place of Illtid, it must be treated as an idle fable; for, with all his love of austerity, he would hardly have resided in a hole where it was impossible he could stand upright, and where he could not even lie down with ease. But although this Pagan temple may not have been an habitation for *man*, I am not inclined to deny that it was not near, and even within a few yards of, one, where there are great heaps of stones, and the appearance either of a ditch or entrenchment, among which *grows an old yew-tree*.

"Looking to the right and to the left from this eminence, and calling to my mind '*the days that have been*,' I think I perceive objects which are no longer visible but to the mind's eye. To me, then, viewing it in such a light, this mount appears to be admirably calculated for a beacon in the early times of the Britons, and as the site of an *arz speculatoria* in the time of the Romans, especially as the Roman road ran only a few yards below. A fire or a signal made here might have been seen at the Gaer on Trallong Hill, and from thence communicated to the borders of Carmarthenshire; or it might have been rendered visible at once to a station on the Black Mountain, on the confines of the counties; while below it is in a line with the mountain at Langynidr, where it might have been conveyed to an eminence near Crickhowel; and so through the whole county, which was not otherwise feasible in consequence of the interposition of the Bwlch hill. Assuming, therefore, that this may have been a watch-tower, and the station of a Roman sentinel, I think it very probable that this small building may have been afterwards converted into the hermitage of the holy Illtid;² and, from the circumstance of a yew tree growing there, that it may have since been a Christian oratory, of which the ruins and heaps of stones now composed. All this, however,

¹ "And not in a row, as represented in Gibson's *Camden*."

² "Of this truly good man and primitive Christian, I shall say more when I come to treat of the chapel dedicated to him. At present I know not whether it be worth notice, that Gir. Camb., talking of his residence there, says he had an animal, half a horse and half a stag, who brought his provisions from market. His fame, however, is neither supported or injured by these or any other fables or tales which mistaken zeal has related of him."

I give as conjecture ; but, as a conjecture, to be in part confirmed or exploded by only clearing the ground of the rubbish."¹

In order to complete our knowledge of St. Illtyd, Mr. Joseph has kindly furnished us with a quotation from that most useful book, Williams's *Eminent Welshmen*,—

"Illtyd (Varchawg), or Iltutus the knight, was the son of Bicanys by a sister of Emyr Llydaw, and was distinguished for his military exploits in the early part of his life. He accompanied Garmon from Armorica, the country of his birth, and attended the court of Arthur ; but he is said to have been persuaded by Cattwg Ddoeth to renounce the world, and devote himself to religion. He was placed by Garmon at the head of the College of Côr Tewdws, at Caerworgorn in Gwent, which had been originally established by the Emperor Tewdws, or Theodosius, but had now been destroyed by the pagan Irish, who carried away to Ireland Padrig, who taught there.

"Upon the restoration it was called Côr Illtyd, and now Llanilltyd Vawr, or Lantwit Major ; and the date of his appointment is A.D. 520. This seminary was so celebrated that students flocked into it from all parts of Christendom, among whom were the sons of the British nobles and foreign princes, besides numerous others, amounting at one time to more than two thousand pupils. For the accommodation of this large number there were no less than four hundred lodging-houses, and seven large halls or colleges. There appears to have been no appointed age at which members were admitted into this establishment ; for, besides the youths who were instructed here, old men often passed the close of their lives in them, devoting their time to religious exercises. The course of instruction adopted by St. Illtyd embraced not only such sacred and profane literature as was required for clerical education, but also included husbandry and other useful arts. For many generations this continued to be the university of Britain, and to be frequented by the most illustrious persons of all countries until its revenues were transferred to the Abbey of Tewkesbury by Robert Fitzhamon at the end of the eleventh century ; upon which the universities of England acquired the ascendancy, and that of Illtyd sank into comparative obscurity.

¹ "At a little distance from this supposed hermitage is the saint's well, called 'Ffynon Illtid,' from whence runs a small stream dividing the parishes of Llanhamlach and Llansaintfread."

"Besides that of Llanilltyd Vawr, or Llantwit, St. Illtyd founded many other churches in Wales, as that of Penbre in Caermarthenshire, Ilston and Newcastle in Glamorgan, and also Llantrisant in the same county, in conjunction with St. Tyvodwg and St. Gwynno. Ecton records Illtyd as the patron saint of Llanhary and Llantryddid in Glamorgan, as well as of Llanhileth in Monmouthshire, and Lantwood or Lantwyd in Pembrokeshire. The following chapels are also dedicated to him,—Llanilltyd Vaerdre, under Llantrisant; and Lantwit near Neath; Capel Illtyd in Devynog, Breconshire; and Llanelltyd, near Dolgelleu, in Merionethshire. The memory of Illtyd was also honoured among the Welsh on account of his having introduced among them an improved method of ploughing. Before his time they used to cultivate their lands with the mattock and *aradr-arsang*, or over-treading plough, implements which the compiler of a triad on husbandry observes were still used by the Irish (*Myv. Arch.*, ii, 67). For this reason he is joined to Hu and Coll, to form a triad of those who conferred blessings on the Cymry. According to Cressy he was commemorated Feb. 7; but the year in which he died is uncertain. Tradition affirms that he was buried near the chapel which bears his name in Breconshire, where there is a place called 'Bed Gwyl Illtyd,' or the grave of St. Illtyd's eve, from its having been the custom to watch there during the night previous to the saint's day.

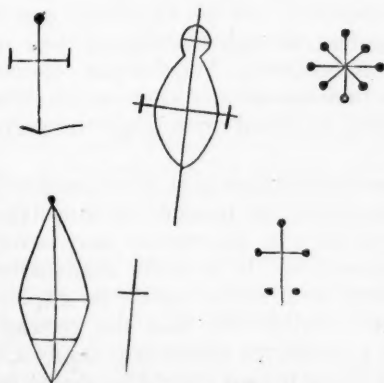
"In the churchyard of Lantwit Major a large stone exists with three several inscriptions, one of them purporting that it was the cross of Illtutus and Samson; another, that Samson raised the cross for his soul; and the third, that one Samuel was the carver.

"There is a life of St. Illtyd, abbot, preserved among the Cottonian MSS., Vespasian, A. xiv. See Rees' *Welsh Saints*, Jones' *Breconshire*; *Myv. Arch.*, ii, 67, 75; *Liber Landavensis*; Donovan's *Excursions in South Wales*; Williams' *Monmouthshire*."

Leaving the account by the historian of Brecknockshire to stand as given above, we refer our readers to the short notice of Ty Illtyd by Professor Westwood, *Arch. Camb.*, Series II, vol. iii, p. 272; and now proceed to note down our own observations made during a visit when the means of excavating, and therefore of properly exploring, this monument were out of our reach, and even out of our thoughts. We expected to find a soli-

tary cromlech, whereas we discovered what we suspect to be a chambered sepulchral mound.

A low oval mound, not more than 10 or 12 feet in height, extends north and south; its length in that direction being about 50 feet, while its breadth is about 25 feet. At the northern end the ground has been removed, and the entrance of a chamber laid bare. We give a ground-plan and representation of what is accessible, and appears to view; from which it will be perceived that certain slabs and stones form, as it were, three sides of a rectangular enclosure; and that in the south side of this opens a small rectangular chamber, with slabs for its walls, and a flat stone for its covering or cap. The outer enclosure, which, when complete, was probably a chamber, is 11 feet 4 inches wide from east to west, by 9 feet from north to south. The inner chamber is about



Marks on Right Hand Slab, Ty Illtyd.

6 feet long by 5 feet wide, and about 3 feet high, though it seems partially filled with rubbish. It is this inner

chamber which bears the local name of Ty Illtyd. The stones are all of the rude, schistose rock of the locality; of a dull, purple colour,—we are not aware of their exact geological name,—and are of no great thickness. The slabs, forming three sides of the inner chamber, have certain rude marks cut in them; and we append engravings reduced from rubbings. Those on the right hand slab consist chiefly of crosses, with the letters H D at the upper end. Those on the left hand slab are chiefly letters, viz. H and D joined together; and then H, R, E, with a cross between H and R, which looks almost like a rude E. We conceive these marks to be



Marks on Left Hand Slab, Ty Illtyd.

only the work of shepherd boys (for commonly sheep congregate on this mound), or of others taking shelter within the chamber; and not to possess any truly archæological character, though the time of their incision cannot now be ascertained. We did not observe any other markings or incisions of any kind on the slabs. The end of the chamber is closed by a large transverse slab like the others.

From the circumstance that this chamber lies so near the northern end of the mound, we conceive it probable that the remainder of the mound may cover a series of similar monuments. It is quite undisturbed, covered with soft turf, and might easily be explored; but it would be very undesirable that the ground should be broken, and perhaps the monument injured, by ignorant persons. Any exploration should be made only by those who are competent to appreciate the results, and precaution should be adopted for preserving whatever might be laid open from all unnecessary or wanton injury.

An enclosing wall would probably be sufficient. Jones speaks of a circle of stones as being partly visible in Lhwyd's time; but nothing of this kind now remains, though the decayed yew-tree still leans over and shades part of the mound. The occupier of the farm of Man-nest, on which the mound stands, is very courteous to strangers visiting it, and ready to afford them all the facilities in his power.

We have not observed any similar monument existing elsewhere in the county of Brecon; and it is well worthy of a visit from any one who finds himself in the interesting old town of Brecon, and may be desirous of becoming acquainted with some of the best scenery in that charming neighbourhood.

H. L. J.

NOTES ON A TOMB AT RHUDDLAN PRIORY.

THE Editor has to apologize for publishing the following paper anonymously. The fact is, that owing to a dispersion of papers during the Editor's illness, the author's correspondence has been mislaid. The deficiency will, however, be made good as soon as practicable.

The engraving of the tombstone or coffin-lid will be found in *Arch. Camb.*, 1st Series, vol. iii, p. 46. It was made from a rubbing taken by the Editor himself; but such was the state of neglect in which the monument was then allowed to remain, that the mistake was made of considering the stone to be broken and imperfect. A restoration of the missing portion of the inscription, and a curious account of the history of the personage commemorated, will be found in the following paper.

In the *Archæologia Cambrensis* (vol. iii, 1848, p. 46), describing the archbishop's slab, are these words, "and has been so placed that the bottom portion is broken off, and the inscription remains imperfect. This is the more to be regretted because it is precisely that portion which contained the name of the person commemorated."

In 1854 and 1855 I made several journeys to endea-

your to get a perfect copy of the slabs at the Priory, and am pleased to say that the archbishop's is nearly perfect, contains the name, and is quite legible. I forward a copy of the slab, which reads,

PVR : LALME : FRERE : WILLAM... : ... : FRENEY :
 ERCHEVESKE : DE : RAGES :

His ecclesiastical vestments appear to be the mitre, crozier, maniple, chasuble, dalmatic, and alb, with its apparel in front, but not upon the sleeves. If the lines in front are to be taken for the stole, then its ends are not shewn. He is also apparently gloved, but the ring is absent.

I am indebted for the first clue to him to the Very Rev. the Dean of York, who kindly pointed out notices of him in Stubbs; and to the Right Rev. the Lord Bishop of Chepstow for the important extract from the papal archives. From this it is evident that he was at first a Dominican friar. Of his birthplace I can find no trace; but from the scattered notices of various persons of that name residing in the vicinity of Hereford, it is probable that he was a native of that county; and if so, Peter de Aquablanca, the bishop, who was a favourite of the king, may have been his patron.

In the first scene, in which we find him an important actor, we behold him standing in the council chamber, and making oath that he would use all possible diligence in endeavouring to get the king's vow of the cross commuted by the Pope. This was in consequence of the negotiations then being carried on with the King of Castile for a marriage between his sister and Prince Edward. 18 Sept. 1254 (the 38 Hen. III), a letter was tested by the king at Bordeaux, and sent to the Pope, requesting the commutation of the king's vow, that the expedition into the Holy Land might be transferred to the parts of Africa.¹ Here we find the following words: "For procuring which business we have despatched to the presence of your Holiness Master William Freney,

¹ Rymer, p. 308; London ed., 1825.

who, on our part, can inform you on the said peace and other circumstances; and on the premisses and other things you may, by the same, signify to us the pleasure of your will."

In the answer to this petition, signed at Naples the first year of the pontificate of Alexander, 15 March, 1255, we read,¹

"Our dear son, Master William de Freney, our chaplain, whom, despatched to us with your letters, we have affectionately received, has urged on us, on your part, with attentive, discreet, and faithful supplication (wholly omitting nothing of those things which can render your petition efficacious), that the vow which you acknowledge to have lately made in aid of the Holy Land, we may cause, of our apostolic providence, to be commuted (as great utility may thereby follow) against the Saracens of Africa."

In the instructions upon the affairs to be treated of with the King of Spain, sent to John Maunsell, Provost of Beverley (40 Henry III, 1255), we find that he was unsuccessful on this mission:² "We sent Master William de Frenney, clerk, and our especial messenger, together with the Bishop of Morocco, to our Lord the Pope; nevertheless, he could not obtain it of him, although it was striven after sufficiently diligently, as the abovesaid bishop knows."

On the 1st August, 1263, Urban IV, then pope, wrote a letter³ dated from the old city (Orvieto), the kalends of August, in the first year of his pontificate, to the Patriarch of Antioch, that he should provide William de Freney, an Englishman, of the order of friars preachers (Dominicans), who had been consecrated bishop, with some episcopal title in Arabia Media, or Armenia. (Taken from the secret archives at the Vatican, in the Registers of Urban IV.)

Of his acts after he was made an archbishop, Stubbs, in his *Registrum Sacrum Anglicanum* (p. 44), gives the following:—4 April, 1266, Roger Skewing consecrated

¹ Rymer, p. 315.

² Ibid., p. 331.

³ Bullarium Ordinis F. F. Prædicatorum, 8 vols. fol., 1729-40, tom. vii, p. 513.

bishop of Norwich, at St. Paul's, by Geoff. Rages. 1275, he consecrated the Prior's Chapel at Bury.¹ In 1278, says Wharton, he assisted in the consecration of the great church of the Holy Trinity, Norwich. 1280, taking part in the translation of St. Hugh. 6 Oct. 1280, Thomas Beck consecrated bishop of St. David's, at Lincoln, by John Peckham, archbishop of Canterbury: present, the bishops of Llandaff, Bangor, Worcester, St. Asaph, Rath, Norwich, Lincoln, and Geoff. Rages. In 1286, as commissary of the bishop of Norwich, he consecrated the cemetery of the Carmelites.

In Rishanger's *Chronicle of the Barons' Wars*, 1266,² it is said,—

“The king called together his army at Oxford, within fifteen days of Easter, to obtain the hereditaries, and to besiege the Castle of Kenilworth, where, according to the edict of the king, some met who owed military service. Some refused to come, etc., etc., saying they were cited so often in the year, contrary to the statutes of the kingdom and the laws, etc., etc. When those present were come together, entering into counsel, they appointed messengers to carry messages to the Castle, who both on the part of the legate and of the lord the king should advise and move the keepers of it to the resignation of the Castle. Therefore W. archbishop of Edessa, an Englishman tarrying in England, circumspect and commendable for eloquence, *being sent*, came to the appointed place, yet not daring to enter the Castle, although tranquil liberty ought to be granted to the messengers and mediators of peace and concord. Having heard of the severity of the castellans, he went down to the priory of canons of the same town; but when his coming was discovered, the keepers in the Castle looked freely to gifts, and he was put on his guard beforehand, in such manner, by the minister carrying the gifts, who had known him before, that the archbishop with his own mouth declared to the father and reverend mother, ‘We are not a little suspected in the Castle; beware, in no wise to their confusion or detriment to promulgate that, which, if you, perhaps, do from the office laid on us by the legate (which is far from us), know that we undergo a capital sentence.’ For they believed that he had come to fulminate a sentence of excommunication against them.”

¹ Appendix, p. 142.

² Cotton MSS., Claudius D 6; also Halliwell, Camden Soc., p. 54.

In the chronicles of the convent of Bernewell, complaining of the oppressions after the barons' war, we read:¹

"Before peace could be made again, many evils were done in the land by fires, depredations, slaughter of men, imprisonments, and redemptions of captives; and by various wars, particularly at Lewes, Chesterfield, and Evesham, where the Earl of Leicester was slain, concerning which it would be long to tell all. But it must be known that when Simon de Montfort was slain, the king with all his army besieged the Castle of Kenilworth, and *obtained it in form of peace*.....and thus at last peace was proclaimed throughout all England, and there was great exultation made in all the ends of the land, those only excepted who hated peace. Still, although the forces of armed men affrighted not the people, many straits oppressed ecclesiastical and religious persons, both by the procurations paid to the legate, and by the tenths conceded to the lord king and also to the sovereign pontiff for many years; then by the twentieths, thirtieths, and fifteenths, of Master Raymund, Marten Ardicois, Master Gifrede,² archbishop of (Ragensis), Rages, and in aid of the Holy Land; and in so much were the religious fleeced, that it was wearisome for them to live, seeing the church of God to be made a handmaid, which is wont to be free," etc.

I shall now endeavour to identify the place of his title, and shew that by Edessa and Rages are meant the same city. This has been a work of very great labour: consulting all the English geographies I could find, not one bears upon the point; as a last resource I turned to the French works. In the pope's letter, the patriarch of Antioch is required to find him some title in Arabia Media or Armenia.

"Pliny places Edessa in Arabia; but by Arabia he here understands a part of Mesopotamia inhabited by Arabians."³

"Mesopotamia, sometimes called 'Syria inter fluvios'; by the Greeks known as Armenia, Mesopotamia, and Syria. It is divided by the river Chaboras into the Northern and Southern. The former exceedingly fertile, and called in Scripture, Padam

¹ Harl. MSS. 3601, fol. 45-46; and Halliwell, Camden Society, p. 149.

² "Gifrede," probably an error of some transcriber for G. Frene.

³ Scheller's Latin Dictionary, by Riddle; folio.

Aram, or the fertile Aram; the southern, and barren part, is often improperly called Arabia."¹

"The metropolitan see of Rages, called Rages Medovem, was Edessa."²

The following extract³ is both luminous and conclusive on the point, shewing that, in the middle ages, Edessa and Rages were considered as the same city:

"Edessa, city of Mesopotamia, according to Ptolemy. It was on the left of the Euphrates, and was formerly called Antioch. Evagrius writes that it was afterwards called Justinopolis, in memory of Justin I, who had rebuilt the walls and increased its circumference. Pliny observes that it was surnamed Callirhoe, in consequence of the fountain which flowed there. It is named Rhoas or Rhoea by divers others. Masius seems to be of their opinion when he says that the Arabs call it Rohai, or, with the article, Orrhai. Peter Gilles and Bordrand call it Orfa. Ortelius doubts whether it is the same city of Edessa that Pliny calls Bambyx, for, says he, William of Tyre pretends that this is the same as Rages mentioned in the Book of Tobit. The interpreters of Ptolemy have no doubt of it, and mark this city Edessa, Bambyca, Erech, and Rages, as divers names of the same place. It is famous in ecclesiastical history above all, on account of Abgarus, king of Edessa. It was an episcopal city. Ibas, metropolitan of Edessa, is mentioned by Theodoret. Euloge subscribed to the first Council of Constantinople. Nonus signed the synodal letter of the province of Osrhoene, addressed to the Emperor Leon; and Amazonius is mentioned in the fifth general council."

The next point to determine is, why he took his title from a city that should have been Mahomedan; or, if Christian, of the Eastern Church; and why it was merely titular. To elucidate this we turn to the history of the Crusades:

"About Oct. 1098 the Crusaders reach Antioch, and take it by stratagem, rebuild and restore the churches, and reinstate the Greek patriarch."⁴

1099-1145.—"The empire of the Crusaders, small at first,

¹ Arrowsmith, *Ant. Geog.*, p. 545.

² Bishop Brown.

³ *Le Grand Dict. Géographique*, par Bruzen la Martinière, geographer to His Majesty Philip V of Spain; 1726, p. 209.

⁴ William of Tyre, first crusade.

eventually embraced all the country of Palestine, forming a territory of about sixty leagues in length and thirty in breadth, besides the principalities of Antioch, Edessa," etc.

These countries at this time belonging to the Crusaders, would necessarily be under the papal authority.

"In the reign of Baldwin III the Latin kingdom began to decay. Edessa, situated on the frontier of the country, had ever been considered its safeguard. Its defence had been for some time feebly sustained, and the prince of Antioch is suspected of having compromised its security. Being suddenly entered by Zenghi, the Turkish emir of Aleppo, its capital (Edessa) was besieged and taken by storm before the forces of Jerusalem could come to its aid."

This accounts for his being a bishop "in partibus infidelium," or merely a titular archbishop.

c. 1204, Philip Augustus.—Antioch was the most considerable state which the Christians had preserved in Syria. Of the kingdom of Jerusalem only Acre was left.

Before closing this paper, I would cursorily mention, and this not in a spirit of captiousness,—for, considering the difficulties they encountered, we have much to thank their authors for,—that many of our old works upon these subjects are not to be depended upon. I trust the mention of these errors here will not be deemed out of place, as many of them are relating to a man whom Freney consecrated.

Le Neve's *Fasti* (p. 209) says that Roger de Skerwing was consecrated by Ottobonus, papal legate, and cites Godwin and Wharton for authority; whereas Godwin¹ expressly says (p. 423), confirmed by Card. of St. Adrian; and p. 487, "confirmavit Othobonus card. leg. pont.," etc. This is proved to be correct by Add. MSS. 5444, where he is said to have been consecrated by Freney in the absence of the archbishop of Canterbury, who had left England, in the presence of the legate, who had confirmed his election.

In errors of transcription we meet with the following: Wharton "Sagiensis" for "Ragensis"; in the original,

¹ Cat. Bishops, ed. 1615; De Præsulibus, Lond., 1616.

"Ragn"; and "Reginaldus" for "Rogerus." "John de Oxenedes Skermugge" for "Skerwingge." Add. MSS. 5444, "Ric. de Kerri" for "Rog. de Skerwing." Stubb's *Registrum Sacrum Anglicanum* throughout gives "Geoff." Rages; but marked, perhaps, as doubtful.

The preceding pages fully bear out the graphic and laudatory description of this order of monks given in a popular history of England during the reign of Hen. III:

"It was not long before the Franciscans and Dominicans became the most distinguished of the clergy in all the learning of the age, and numbered in their ranks the most eminent names in every department of such scholarship and philosophy as were then in vogue. With all these real merits, it was impossible that, with the support of authority, the concurrence of favouring circumstances, and wise management in the direction of their proceedings, they should have failed to be at once taken up and borne along by a gale of popular enthusiasm."

NOTES.

Harl. MSS. 3720, p. 22. Register of Anthony Beke, bishop of Norwich. 7 line, "archiep's Ragens's."

A.D. 1286, "fuit com'issari' ep'i Norwycis Will'm Rage'sis archiep's et dedicavit ar'ea fr'es tince." (Harl. MSS. 1819, p. 199, line 13; Bale's *Carmelitana Collect.*)

1266, "Ric' de Kerri (Skerwing) prior ecclesiæ Norwycen', in ep'm dictæ ecclesiæ electus, absente Cantuar' ar'ep'o a D'no Legato confirmatur: et in Octobris (?) Paschæ, in presentia dicti legati in ecclesia S'c'i Pauli London a Regensi ar'epo consecratur." (Add. MSS. 5444; *Annales Angliæ*, 1195-1316.)

1265, "eodem anno obiit mag'r Simo' de Watthone ep'is Norwicen' et electus est London loci prior in eunde' episc' ab arch'o Ragensi p'sente legato," etc. (Julius D. V. Plut. 18 A.; Chron. St. Martin, Dover; Nativity, J. C. to 1286, p. 47.)

"Electionem Rogeri Skerwing prioris Norwicensis CONFIRMAVIT Othobonus card. leg. pont. et Rex illum temporalibus (ut loquimur) restituit. Martii 17 Xti vero 1265." (Godwin.)

[We beg leave to remind our learned correspondent that a fine edition of Lamartinière's *Dict. Geog.* is to be found, along with other works of reference,—such as Ducange's *Glossary*, Bayle's *Biogr. Dict.*, etc.,—in the much neglected capitular library of Bangor Cathedral. Ed. *Arch. Camb.*]

DOMESTIC ARCHITECTURE OF SOUTH PEMBROKESHIRE.

(Continued from p. 304.)

AT the commencement of the present century Tenby retained many examples of domestic buildings, a few of which the late Mr. Norris has bequeathed to us in his *Etchings of Tenby*. Since his time these have been swept away; so that, with the exception of some fragments scattered here and there, little has been left of old Tenby except the church and town walls; which last, it is to be feared, will follow the examples of the buildings they were intended to protect. There is, however, remaining one house, the exterior of which is tolerably perfect; and although it is not of any considerable antiquity, yet as being the last entire remnant of Tenby, of the fifteenth or sixteenth century, deserves notice. It looks down a narrow street running nearly parallel with, and below the High Street. The street down which the house looks is now occupied by small, mean cottages; but at the back of some of them are remains of older buildings of much more importance; so that at the time this house was erected, the site was considered eligible for a building of importance, which is certainly not the case at present. The interior of the house has been so completely gutted that the original arrangements are not easily ascertainable, except that a large hall ran through the depth of the building, having at its extremity, but not in the centre, a large fireplace surmounted by a huge chimney. This chimney-stack has since been pierced through in order to make a passage to the back premises; but the opening has not been represented in the cut. (See cut No. 2.) It is, however, not impossible that the ground-floor was partitioned off by a screen into two compartments, one of which would, in that case, serve for the kitchen, as containing the great fireplace and oven; otherwise we must suppose

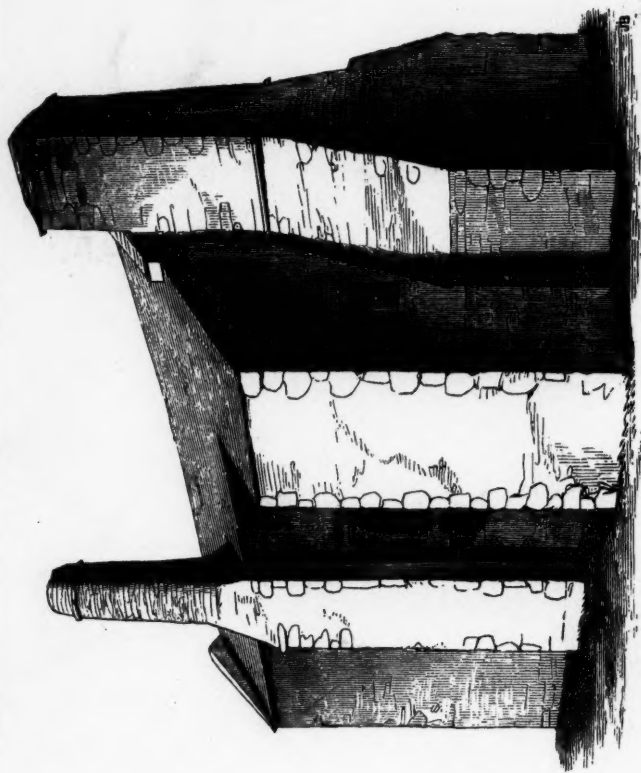
the whole of the lower floor to have served as a general hall and kitchen at the same time. On reference to cut No. 3, which gives the side of the house looking towards the bay, a chimney will be seen, with its somewhat graceful round shaft, of a type between the heavy, short, round shaft and the longer ones seen in Pembroke. Owing to some internal alterations, it is not certain whether this chimney served the ground floor as well as the upper; but probably it is intended for the upper floor only. Over this upper story was a third, provided with a separate chimney, the stack of which is supported on corbels. (See cut No. 1.) The front, facing the street, retains only one of the original windows, namely the uppermost. The floor underneath was lit by two windows of three lights each, somewhat later than that in the story above; one of the windows being at the back of the house, the other on the side opposite the bay. That side towards the High Street is masked by the adjoining house, and there are no internal signs of openings on that side. The original staircases of communication between the floors have been replaced by later and inferior ones; nor is it certain that the present ones occupy the place of the original ones. The main timbers of the roof are existing, but partly concealed by modern partitions of lath and plaster. Whether the two upper stories were subdivided into different apartments is not clear; but there appear to have been originally only three fireplaces for the ground and two upper floors. There is no vaulting of the usual kind in the main apartments, the breadth of which would have been inconvenient for such a treatment; which would also have been unnecessary within the walls of a strongly fortified town like that of Tenby. The little projecting part, however (shewn in cut 2), is divided into three stories by stone roofs and floors. The ground floor compartment has no external light, and was probably used as a cellar or storeroom, being conveniently placed near the great fireplace. The two upper small chambers, each lit with a single rude light,—if that in



FRONT VIEW OF HOUSE, TENBY.



BACK VIEW OF HOUSE, TENBY.



EAST VIEW OF HOUSE, TENBY.

the top chamber can be called a window,—communicated with the upper apartments, as a dressing-room does in these days with a bedroom. They may have served as small sleeping apartments; but they could not have made convenient ones, according to our present idea of a bedroom.

Whatever external offices once existed, they have left no traces; but the adjoining house on the side towards the bay, and which is inconveniently close to its neighbour, and is also old, may have been a part of them. The original front entrance may have been where the present doorway now stands; but there must have been some other arrangement, as there is no way to the rear of the house except through the opening in the large chimney, which could not have been pierced for that purpose until its proper use had been discontinued. There are, however, signs of later alterations in the passage near the present doorway, and in front of the house, as if the communication with the back premises had been in that direction.

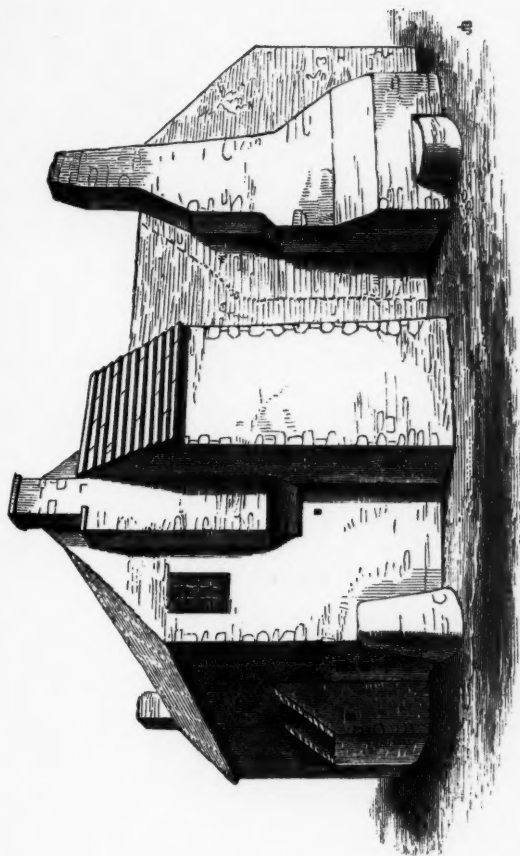
The proprietor of the house is said to be anxious to preserve the present remains, although he allows it to be occupied by numerous tenants located in the various apartments into which the interior has been, in later times, divided. If the amount of the rent is of small importance, it would be more desirable to clear away all the modern partitions, tenants and all, and, putting the building into substantial repair, thus preserve it as a relic of ancient Tenby.

Cut No. 1 gives the front view of the house; No. 2, back view; No. 3, view of side facing the bay.

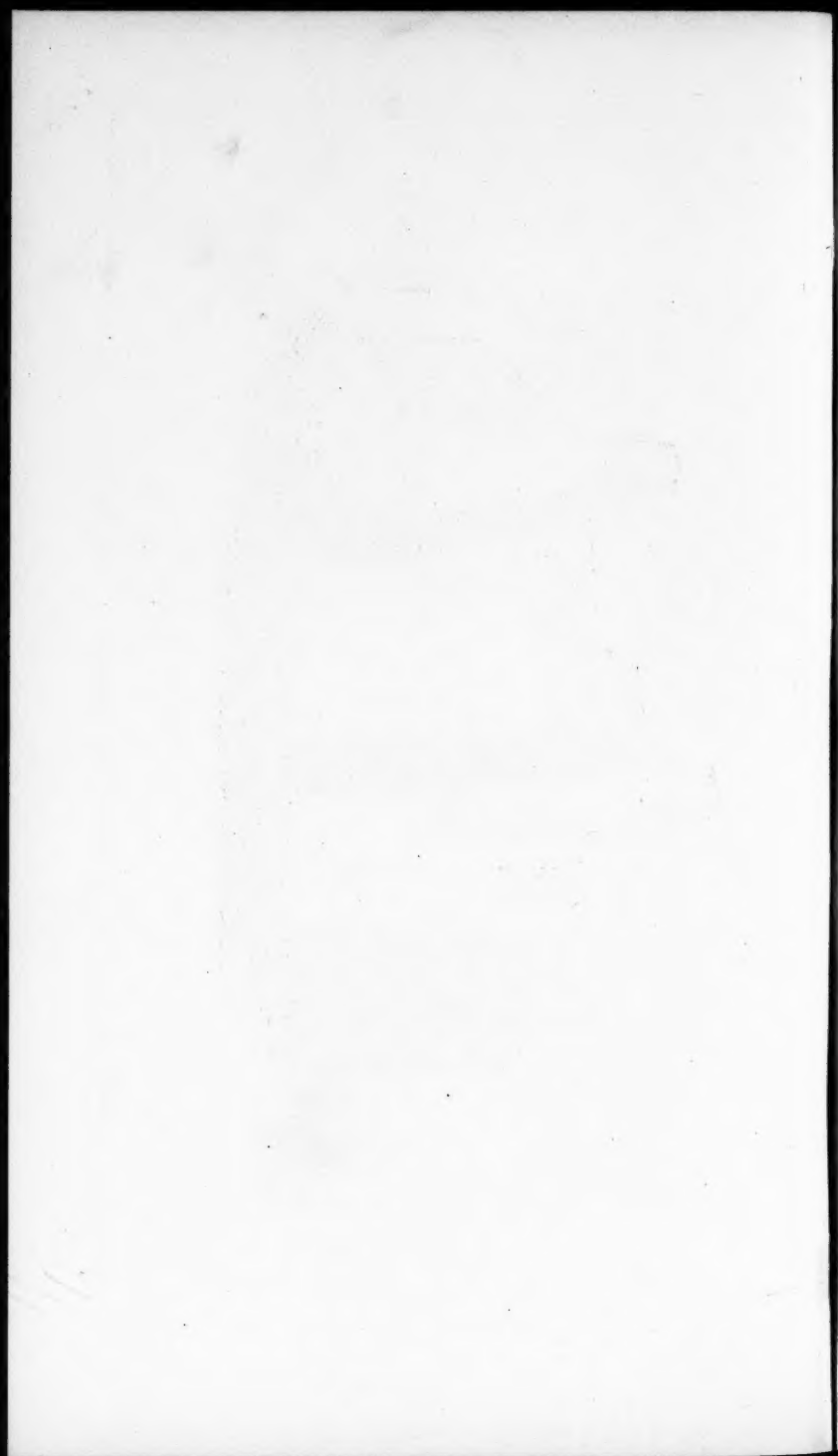
Lydstep is the name of a small cluster of houses on the road from Tenby to Manorbeer, and lying within that parish. A ruined building on the right hand side of the road must often attract the attention of strangers on their way to Manorbeer Castle. Another house, on the opposite side of the road, and standing a little back, is probably seldom noticed. These two buildings appear to be the only existing remains of early houses, unless

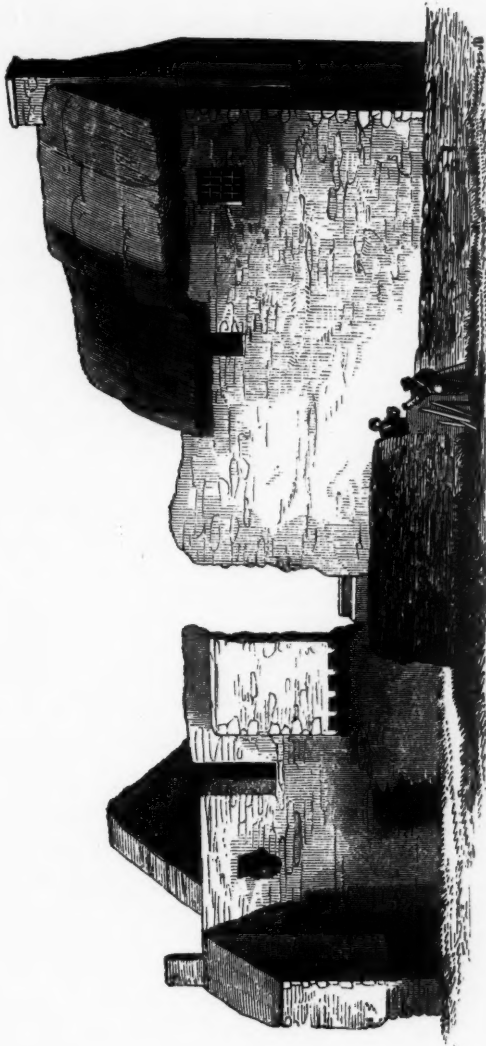
portions of others may be concealed within some of the other buildings around. This state of things is so very different from what Fenton says of the place, that it is clear an unusual amount of destruction must have taken place since his time, or he must have drawn on his imagination, or taken his account from some one who had done so. He speaks of the place being thickly studded with houses, many of which are surrounded by courts entered by an archway, and built on arches. By arches he probably means the usual vaulted substructures of the district, which certainly do exist in the two remaining houses; but there are no traces of the courts and their archways.

The larger of the two houses, namely the one upon the right of the road to Manorbeer, has been sometimes called a hunting-seat of Bishop Gower; but there appears to be no authority for the statement, and it certainly bears no trace of the well-known work of that bishop; nor could it have been thought a fit abode, even as a temporary one, for the builder of the Palaces at St. David's, and Lamphey, and Llawhaden Castle. It is also named "The Palace," not apparently as connected with the bishop, but as occupying, according to some tradition, the site of Lis Castle, or, in other words, *Palace Castle*, where Archol Llawhir, king of Dyfed, is said to have held his court. (See *Tales and Traditions of Tenby*, p. 105.) One story is as probable as the other; but the peasants of the district call it to this day the *Place of Arms*,—a name which may still hand down the memory of times when, in South Pembrokeshire, every man's house was his castle in the strict sense of the term. The accompanying illustration gives a correct idea of the existing remains, which consist of a building of considerable length, the lower part of which contained several vaulted rooms, most of which were without windows or fireplaces, and could hardly have been adapted for human habitation. There appear to have been only two chimneys, one of which can be seen from the point whence the drawing was made (cut No. 4),



LYDSTEP.





LYDSTEP.



and which could only have been intended for the upper story. At the back of that part, which is now roofed in, but rising direct from the ground, is another chimney, built within the wall,—an unusual thing in houses of such a character in this district. The upper portion of it has been removed, so that at present it is raised slightly above the level of the floor of the upper story. The vaulted substructure with which it is connected must have been intended for habitation. It may have served as a kitchen, except that the communication with the upper apartment must have been very inconvenient, as it would be necessary to go round the end of the building to reach the stairs or the other side. This flight of stairs still partially exists, the upper part of which appears in the cut. The actual stairs may not be the original ones; but here the entrance seems to have been.

The upper story, thus reached by these steps, must have been one of unusual length, especially as compared with its breadth, if it extended over the whole length of the building, from the present bare gable to the opposite chimney. If it was ever divided into two or more apartments by cross walls, only one of them could have been benefited by the fireplace. From the present opening in the gable there appears to have been a large window; but from the absence of any architectural features, and from its ruined condition, it is impossible to conjecture anything of its character. The other side of the building, down to the floor of the upper story, has been destroyed as far as the present cottage. The opposite side (the one given in the engraving) has two original windows left. The windows in the cottage do not appear to have occupied the places of former ones.

In the left hand corner, near the gable, is a very small chamber provided with a chimney. The room below it is strongly vaulted, but has neither window nor grate. If the house virtually consisted of one long hall, this curious little chamber may have been a solar, which, instead of having been cut off from the main hall, as usual, has been thrown out on one side, as shewn in the cut.

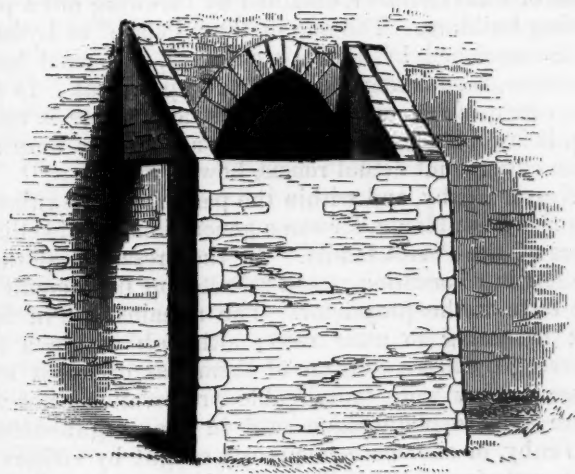
There is no vestige of any outer buildings or surrounding courts; nor has it been ascertained that foundations of them have been discovered. As all architectural details are wanting, the date of this house is uncertain. It is said that the vaulting is of the time of Edward III; but as the same kind of vaulting continued in this district to a much later period, the existence of it in the present case gives us no information. It is clear, however, from the simple domestic arrangements of a house of such importance, that it was either one of, or built after the fashion of, a very considerable antiquity.

On the opposite side of, and a little retired from, the road is the second of the two houses. Cut No. 5 gives a view of the gable. The gable to the right hand is that of a house built parallel to its neighbour, and so close that the narrowest cart could not pass between the two houses. This second house is much later; but why built so inconveniently close, without any apparent reason, is not evident. A very high wall unites the two gables; but the dotted line marked out in the cut, shews the line of demarcation between old and new work. It looks as if the older house had a kind of court enclosing one of its sides, protected by a wall nearly as high as the house itself; and that on the building of the second house, a portion of it had been removed, and subsequently replaced on the building of the new one; although there does not appear to have been reason for doing so, unless as a protection against the wind, which would sweep from the west side down the narrow passage between the houses with great violence, if not stopped by the high wall.

The older house is built on vaulted basements which run lengthwise through the building. One of them, which has been since provided with a small opening in the wall for a window, makes an excellent dairy. A great part of the other is occupied by a public oven, lately erected for the benefit of the population, an entrance to which, from the outside, has been pierced through the projecting building built against the wall of

the house. This projection is somewhat similar to the one in the house at Tenby, but larger; and it was connected internally with the upper story as well as basement. It was not, however, vaulted as in the Tenby instance; but in lieu of vaulting, flat massive slabs of stones served as ceiling and floor. At some later time the central slabs have been removed, and a communication made with the chimney; so that at present the projecting building acts as a vast flue to the oven below, and is thickly covered with soot. The original stone roof of this part remains; but that of the house has been long since replaced by slate. There is only one chimney, the one represented in the cut; and, from its position, it is seen that the upper stories of the house only (as so often was the case in early Pembrokeshire houses) were occupied.

The entrance to the house, formed by a pointed arch which looks like work of the fourteenth century, and is,



Lydstep. No. 6.

at any rate, of the fifteenth, is protected with a little outer work (see cut No. 6), having a small square loophole in

the wall, opposite to the doorway leading into this little outer work. The situation of the house is much exposed; and this addition may have been intended as a protection against the wind as well as attack. The former object could, however, have been obtained by a less solid and expensive porch.

The original windows of the house appear to have faced the courtyard, which is supposed to have been surrounded with the high wall. The window near the chimney is evidently a modern insertion, and was rendered necessary when the original upper apartment, extending the whole depth of the house, was afterwards divided into smaller ones.

From the arrangement of the two houses at Lydstep, the Tenby one, and others, it seems to have been usual in this district, in the case of houses of a superior class, to have one large room on the upper story provided with a little closet, which may have possibly been a small bedroom or solar chamber, obtained by throwing out a projecting building. The one in the "Palace" at Lydstep is distinguished by having a chimney, and must have, therefore, been intended for a small apartment. In the two other instances, although this appendage is wanting, it is probable that these little apartments were not mere closets, but actual rooms, however small.

Nearer Tenby, and within the parish, are the ruins of Scotsborough House, for some generations the dwelling-place of the Perrot family. At the present time these are left in a condition which reflects but little credit on the taste of the proprietor. The remains are, in fact, fast hastening to utter ruin; although within a few years ago, when a portion of them was occupied by a peasant, they were in tolerable preservation; nor was there a more picturesque ruin in the neighbourhood of Tenby, or one more frequently sought by visitors to that watering-place. The exterior remains, indeed, may now be visited at a safe distance; but to enter amid the heaps of mouldering beams, fallen stones, and the filth deposited by the tenant's beasts, is an

attempt that few will undertake. In spite, however, of the present condition of the building, much of its original internal arrangements can be made out; and some idea, however imperfect, conveyed of the general style of living adopted by Pembrokeshire gentlemen of the time. The present buildings evidently embrace two distinct houses; or, speaking more correctly, a later house has been added to the original one, which probably came into the possession of the Perrots by marriage with a lady whose Christian name only (Alice) is known from a deed given in the Perrot *Notes*.

That part of the present ruins which runs parallel to the kitchen, and is separated from it by a square yard, is by far the oldest portion of the ruins; and probably constituted the principal part, if not the whole, of the original house. This portion embraces a long hall, built, as usual, on a vaulted substructure; the spring of the vaulting still remaining, although the vault itself has been destroyed. At the end of this basement is a small vaulted chamber with a loophole, covering what has been the original entrance-gate. Above it is another small chamber provided with a similar defence and a window. This last appears to have been a retiring or sleeping-room similar to those previously noticed, except that it occupies the more usual situation of its being at the end, and not on one side, of the principal hall. The hall was warmed with a fireplace near the end of the building. The substructure, as usual, does not appear to have had one. The other end of the hall is now contiguous to what has been a large chamber, well lighted, but which seems to have been a later addition. Beyond this, again, is a portion of the original outer wall which protected the house on that side, and which retains some of those curious triangular openings, so conspicuous a feature in Manorbier Castle.

On the side of the hall was the open space, or court, in which the principal entry seems to have been, lying between the hall and the kitchen; which last has also a small vaulted chamber with a room above, like the

one attached to the hall, and this was also provided with loopholes commanding the entrance, and facing the loopholes of the opposite chambers. The kitchen is provided with two distinct large fireplaces close to, but at right angles with, each other; so that there were duplicate fireplaces, ovens, etc., as if Pembrokeshire hospitality of that time was on a larger scale even than it is at present.

The kitchen was divided by a party wall from a large chamber, which appears in later times to have been subdivided into two others. At the right hand corner a small room has been built out, which had stone seats round it, and was well lighted, but had no fireplace. Above it was a similar chamber with a fireplace, but without the stone seats. Over the principal chamber and kitchen extended a large hall, with a doorway in the angle leading to the small chamber over the vaulted chamber mentioned as attached to the kitchen. Whether this large upper chamber was subdivided, is not certain. There was, however, only one fireplace in the whole upper story. The inferior offices, as stables, etc., were built against the wall of the kitchen, but are evidently later than the rest of the building. There are remains of smaller offices at one end of the court, between the old hall and the kitchen, close to what must have been the principal, if not the only, passage to the older part of the house from the kitchen. There may have been another doorway on the side on which the stables stood, but the state of the ruins is such that there are no certain indications of one. From the obvious convenience, however, of having one communicating directly with the stables and offices on that side, it is probable that there was an entrance in this part of the building. It has been stated that the large room adjoining the kitchen has been divided into two compartments. The one of these nearest the kitchen would have contained the doorway on the stable side of the house, and seems to have formed a kind of hall or middle room between the chamber and the kitchen. From this also may have

started the wooden or stone stairs leading to the upper floor; but at present there are no traces of any staircase at all, either interior or exterior. The room over the vaulted substructure, and which may be called the "old hall," has also no remains of a staircase, which was probably an exterior one. The view of the house given in the Perrot *Notes* shews the end of the large chamber in the newer part of the building, and the little square projection in which is contained the small chambers mentioned above. The chimney represented is of the usual round Pembrokeshire type; but the others throughout the building do not affect that form.

Such is a general description of the arrangement of Scotsborough House, which, even in its present condition, gives an idea of what was considered an important mansion in its time. By the extensive additions made to the original house, it appears that the older part probably ceased to be used as the principal residence, the size and number of the additions being much larger than the older dwelling. The same idea seems, however, to have been preserved; the more recent house consisting of a large room, and perhaps an anteroom and kitchen, with one or more spacious rooms above. The little chambers at each end of the building seem also to be improved versions of the more humble ones noticed in the Tenby and Lydstep houses.

Not far from this spot was, a few years ago, a house of still greater importance, called "Treflyne," but more properly "Trellwyn," which was strong enough to hold out for some time against the Parliament's forces, and to contain one hundred and fifty men and forty horses. (See Fenton.) A modern farmhouse now occupies its site; and it is to be feared no trustworthy notes of its former condition and arrangements have been preserved. Fenton alludes to the former owners of it as eschewing all connexion with their Flemish or English neighbours, and transmitting the estate by marriage with the good old fashioned stock of the Owens of Pentre Evan, near Newport, in Cemaes.

There were few Welsh families of the time who held a higher position in the country, than this ancient race, now partly represented by the Bowens of Llwyngwair. The mansion, however, of Pentre Evan has long since been demolished; but to judge from the size and importance of all that remains of its offices, namely the stables, it must have been of much greater importance than any of the houses already mentioned. Although it does not come within the limits of South Pembroke-shire, it may be as well to give here a representation of the stables (cut 7), which have been little altered or tampered with. In one end of the building an apartment with a fireplace exists, which appears to be too important for simple grooms of the time, but which may have been devoted to some superior servant, a kind of master of the horse. Even to this day the peasants still speak of the profuse hospitality that is said to have once here been exercised towards all comers. Without questioning the accuracy of the local tradition, the same story is frequently told wherever similar remains exist.

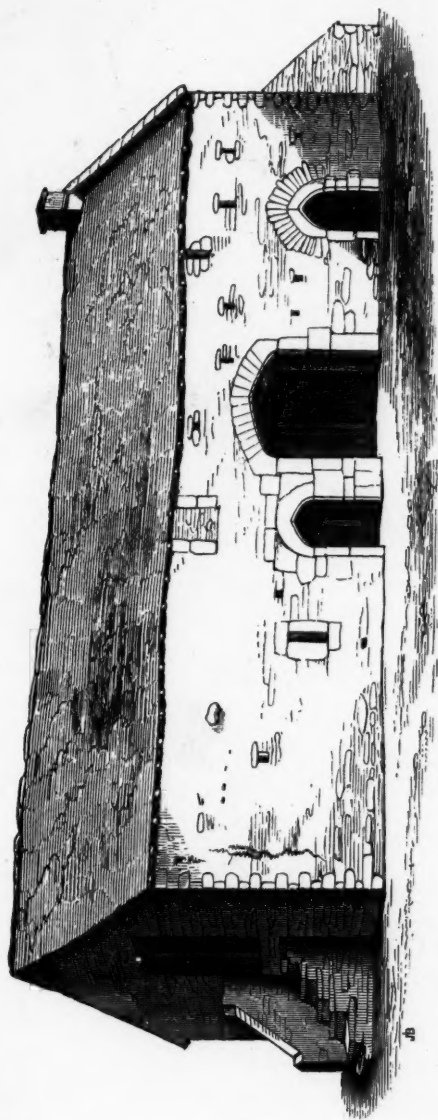
(To be continued.)

BRAMPTON BRIAN.

THE following letter forms a fitting sequel to the papers which have appeared in the *Arch. Camb.* on this subject. It is addressed to Basil, second Earl of Denbigh, who, in August 1643, was made Major General of Coventry and the parts adjacent by the Parliament; and who, in the following year, gained some advantages over the Royalists in Staffordshire. On the 3rd February, 1644, a few days after the date of the letter, Shrewsbury was surprised by Colonel Mitton, and, after a short resistance, surrendered to the forces of the Parliament.

R. W. B.

"My Lord,—The successes w^{ch} God hath given to y^r Lo^{ps} vigilance & valour, as it hath much reioyed us, so it hath put us upon y^e duty of thankfulness to God & then to you. The



STABLE, FENTREVAN.



Lord of Hosts who hath honoured (you) to dispute his cause make y^r Lo^p still victorouse in it.

"Now I beseech y^r Lo^p give me leave to represent to you a part of my distresse in y^e captivity of my poore children & frends taken at my House, Brompton Castle in Herefordshire, most of y^{em} as I understonde be in Shrewsbury in prison, and as it is very sutable to y^r nobleness, so lett it my Lord be one effect of it to bestow y^r liberty (on) y^{em} by exchange & procure passes for y^e cominge to London.

"The persons are Lieut. Collo. Wright, Capt. Hackluit, Lieut. Legg & y^e rest of y^e souldiers taken at my house for whom I intercede and y^e Favoure is conferred on my Lord.

"Yo^r Lo^ps humble servant,

"RO. HARLEY.

"Westminster, 29 Jany. 1644.

"For y^e Right Hon[']ble the Earl of Denbigh."

[Denbigh MSS. 2, 190.]

THE FAMILY OF NERBER OF CASTLETON IN GLAMORGAN.

THIS name, confined, it is believed, to one family, may be connected with Narberth in Pembrokeshire, anciently called Nerber. Thus a king's writ to Rese ap Griffith in 1346 mentions "terra et dominium de Nerber"; and "Nerberd," co. Pembroke, occurs in an inquisition of the 2nd of Ed. II. (*N. Feod.*, iii, Pt. I, p. 67; *I. p. M.*, i, 101.) The Welsh pedigrees also record the marriage of Andrew, son of Roger Nerbert, *temp.* Henry II, with Elizabeth, daughter of Giles de Carew of co. Pembroke.

In 1166 William de Nerber held four knights' fees of William Earl of Gloucester. Later evidence makes it very probable that these fees were in and about St. Tathan's in Glamorgan, a probability enhanced by the close connexion of the earl with that county. There is, however, no positive evidence of the connexion of the Nerbers with Glamorgan before the time of Richard de Clare. (*Liber Niger Scacc.*, i, 162.)

The Nerbers had lands in Devon, as was not uncommon with Glamorgan feudatories. 8 Richard I (1197),

William Nerbert was *petens*, and William de Poniard of Lidiard *tenens*, in a fine relating to a fee in Akinton: "Et pro hoc fine, etc., W. de Poniard.....concessit..... Willielmo Nerbert et heredibus suis de se et heredibus suis viij ferling terre, scilicet ij ferling in ...weton et ij ferling in Gielgnolle, et ij ferling in Hameletorre, et ij ferling in Stapeldon et in La Ferse et molendinum cum via in Akinton cum hamello quod est inter Bethum molendinum et vetus canellum.....Et preterea...W. de Poniard...dedit predicto Willielmo de Nerbert x marcas argenti pro homagio et relevio suo quod ipse fecit Willielmo de Nerbert."

Also in the 11th of John (1210), in the same county, Philip de Nerbert is *tenens* against William Painel *petens*, concerning a knight's fee in Bery...; so that they had at that time possessions in Devon. (*Fines*, 8 R. I, p. 40, and 11 John, p. 68.)

The presence of a Nerber in Glamorgan is shewn by the witness of Thomas de Nerber, in 1249, to a fine by the sons of Morgan ap Cadwalathan; and in the same year by the appearance of Thomas and Henry de Nerber on the court held in the assize between the abbot of Neath and Lleisan ap Morgan. (Harl. Chart., 75, C. 42.) About this time "Willielmus de Nerber" debet x marcas pro festinando recto de feodo unius militis de feodo Willielmi filii Johannis"; and a year later, "sed de his [marcis] debent v marce requiri de Godfrido de Dinres [A.]," against whom he pleaded. It has been suggested that William Fitz John was William, son of John de Harptree. Were the Nerberts Harptree tenants in Somerset?

An Extent in the Record Office shews Philip de Nerber, about 1262, as upon a jury at Cardiff. He held a quarter of a knight's fee in Llancarvan. This Philip and Maurice, his brother, witnessed, in 1257, a charter by Ph. de Cornele, a manor near to Margam. In 1289 a Philip de Nerber, possibly the same, witnessed an agreement between Gilbert de Clare and the abbot of Neath. (Francis's *Neath*, p. 34.)

At the inquisition upon Gilbert de Clare, 24 Ed. I (1295-6), No. 107, Richard de Nerber was a juror, and was probably the same who, by the inquisition on the death of Countess Joanna, in 1307, held a messuage and four carucates of land at St. Tathan's, valued at 26s. 8d. per ann., and a tenement in Penllyne valued at 3s. 4d.: the latter, no doubt, as custos of John le Norreys, a minor. (*Escaet.*, 35 Ed. I, p. 47.)

Philip de Nerber succeeded, and had had four knights' fees in St. Tathan's at the inquisition on the last Earl Gilbert in 1315; when, however, Philip was dead, and the fees divided. Castleton, a part of those fees, remained in the name. Richard de Nerber was upon this same inquest.

The *Spencer Survey* of 1320 names Richard lord of half a fee in Llancovian manor; and Richard, probably the same, lord of half a fee in St. Tathan's: the latter being certainly Castleton. This Richard witnessed, 15 May, 10 Ed. II (1317), a charter by Sir William de Berkerolles concerning messuages in St. Tathan's, Joelstone, and Lanfey.

In 1322 another Philip Nerber was a *serviens*, performing military service due from John de la Mare (Writs, i, p. 1216); and in 1327 Philip de Nerber was on a jury to inquire into the rights of Gilbert Turberville (*Escaet.*, 1 Ed. III, 2nd No. 97); and in 1333 he sat on a jury to decide upon a claim by the abbot of Margam. Philip also witnessed a charter, 28 July, 1335, by David, rector of Coyty, confirming to Roger, son of Sir W. de Berkerolles, and to Katherine, his wife, the manor of Merthyr-mawr.

John de Nerber, at the inquisition upon Hugh le Despenser in 1349, held half a fee in Llancovian and half a fee in St. Tathan's, each valued at 60s. per ann. John died 1 May in this same year (1349), seized of the manor of Castleton and advowson of St. Tathan's, held by knight's service at £4 : 3 : 9 per ann., leaving his son and heir, William, then aged two years and eight days. On the 22nd June, 1350, his wardship was sold to Guy de

Brien for £100 per ann. (*Escaet.*, 24 Ed. III, 1st, No. 6; and *Abb. Orig. Rot.*, ii, 210B.) In 1350 William Nerbert was on the inquisition upon Thomas Joil (Joel of Joelston or Gileston); and upon that of Christian Fleming in 1360 (*Escaet.*, 24 Ed. II, 1st, No. 5; and 34 Ed. I, A. No. 11). This was 1349-50.

William Neverber, or Nerber, of Castleton, married Ann, daughter of William de Wintonia (Wilkins), and had Jenkin Nerber, who married Elizabeth, daughter of Lewis Raglan, and had Thomas and Ann.

Thomas Nerber, *temp.* Henry V, married Gladys, daughter of Rees ap Jenkin of Glyn Nedd, and had Thomas and a daughter, who married John Hir.

Thomas Nerber, living 7 Henry VI, married Gladys, daughter and heir of William Thomas. They had John and Catherine, who married David Powell. In this same year, 1 April, 1429, Thomas witnessed a donation by Sir Edward Stradlyng to Cardinal Beaufort and others, of the manor of Lanfey in Glamorgan.

A Fonmon deed records Robert Nerber, who had a grant of Llancofian manor from Thomas Lyddyn and William ap Llewelyn; no doubt trustees, to whom he had previously conveyed it. The settlement was on Robert for life, with remainder to Lewis Mathewe, Esq., and Elizabeth, his wife, and their heirs and assigns. Date, 1452, 30-1 Henry VI.

John Nerber, of Castleton, married Catherine, daughter of Sir Roger Vaughan of co. Brecknock, and had Agnes Nerber, heiress of Castleton, who married, 1st, Thomas John of Brigan; and 2nd, Morgan Thomas. Agnes died childless and a widow, 20 Sept. 1558. Her inquisition, subjoined, shews that she held no lands *in capite* or direct from the crown. Castleton was held of the lord of Glamorgan.

The Manor House of Castleton stands upon the brow of a steep hill which rises about a hundred feet above two flat marshy valleys which here unite. The main or southern valley is traversed by a substantial bank intended to pen back the waters into a pool for the

working of a mill, the ruins of which remain at the northern end of the bank. The northern valley is a mere combe. The two uniting, join the Tawe about a quarter of a mile lower down, close to East Orchard Castle. The house has the aspect of a very substantial farmhouse of the reign of Elizabeth or James, having on each front the ordinary three-light Tudor window of the district; each light with a round head, and the whole under a flat dripstone with square returns. On entering the building it will be seen that the greater part of it is of the sixteenth century; the old doors and thick walls, and some other details, remaining untouched. The hall, of Tudor date, is a low, long room having oak beams in the ceiling with panel-work of embossed plaster, the pattern being a fleur-de-lys. It lies north and south, and at its north end are the old doorways which led into the kitchen and offices. The east end and wall of the house are evidently the remains of a far older building than the rest, probably of the original castle of the first Norman lord. The wall is exceedingly thick, and contains a small chamber in its substance. In this wall is the carved lintel of an old fireplace, rudely executed, but apparently of early Perpendicular work. Among the ornaments is "a hart lodged," a tiger or lion couchant, a fleur-de-lys, and some curious frets or knots, all in stone. The greater age of this eastern wall is confirmed by an examination from the outside. The building has evidently formed the south and part of the east side of a quadrangular court of considerable size, the gatehouse into which is built up in a barn on the north front. There are there two arches,—one a high drop-arch of about 12 feet opening, with a plain chamfer; and on the east side of this a smaller portal, of 6 feet opening, for foot passengers. These evidently are the remains of a late Edwardian gatehouse.

It would then appear that here stood originally a late Norman or Early English castle; that it was added to, or altered, in late Edwardian times, and a spacious court-

yard enclosed; and that, finally, the defensive parts were removed in the Tudor period, and the remainder converted into a farmhouse.

G. T. C.

Inquisition after the Death of Agnes Nerber.

GLADMORGAN.—INQUISITIO INDENTATA capta apud Kaerdiffe xix die Octobris, anno regni Elizabethæ, Dei gratia Angliæ, Franciæ, et Hiberniæ, Regine, et fidei defensoris, etc., primo; Coram Johanne ap Gryffeythe, armigero, Escaetore dictæ Dominiæ Reginæ in comitatu predicto, virtute Brevis dictæ Dominiæ Reginæ "de diem clausit extremam," post mortem AGNETIS NERBER, viduæ, nuper de BRIGIS in comitatu predicto, eidem Escaetori directæ et huic Inquisitioni consuetudinæ, per sacramentum Willielmi Seant John, generoso; Willielmi Gebone, generoso; Richard Harrys, generoso; Llodovico Llewelyn, generoso; Hewgoni ap Rys ap Philip, generoso; Philip ap Hoell ap Richard, generoso; Mericke Goch; Hoell ap Janken ap Grono.....; [W]atkyn [filio] Willielmi; Roberto Walter; Joh'ne Wylkoke; Joh'ne Wyllim; Thomas Wyllim; Roberto Llewelyn ap Jevan; Ludovico Wyllim ap Llewelyn ap Gwylim; Jarvyn ap Jevan; Llewys ap Richarde; et Jevan ap Myrkyke, Ranellis predictis: Qui dicunt quod predicta Agnes nullas terras seu tenementa habuit seu tenuit in dominico, reversione, aut servicio, de prefata Domina Regina, nec de aliquo alio infra comitatum predictum, tempore mortis suæ; Et predicta Agnes obiit vicesimo die Septembris, anno Philippi et Mariæ, Dei gratiæ Regis et Reginæ Angliæ, Spaniarum, Franciæ, utriusque Siciliæ, Jerusalem, et Hiberniæ, ac fidei defensorum, Archiducis Austriæ, Ducis Mediolani, Burgundiæ, et Brabantæ, Comitis Hapsburgii, Flandriæ, et Tyrolis, quinto et sexto. Et ulterius, predicti juratores dicunt, quod predicta Agnes obiit sine heredibus de corpore suo legitime procreatis. IN CUJUS REI TESTIMONIUM uni parti istius Inquisitionis, penes prefato Escaetore, predicti, sigilla sua apposuerunt; alteræ vero parti ejusdem inquisitionis, penes prefatos Juratores, predictus Escaetor sigillum suum apposuit, die et anno supra scripto. (Rolls Office, 1 Eliz., p. 3, n. 81.)

Correspondence.

CELTIC ETYMOLOGY.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Mr. Williams Mason, in his communication in your last number, invites further criticism on the issues raised by his previous letter and my reply. I willingly accept his challenge, as it is only by fair discussion that truth can be elicited. I will not attempt to follow him in his long *excursus* through the mazes of Cymric or Celtic etymology, whichever title he may consider most appropriate. I will confine myself to the questions already raised.

I have already stated that on the first point at issue, whether *Llyn-hequestel* is the monkish Latinized form of *Llan Egwest*, I quite agree with him that it is not. In support of his theory that *v* would have been the Latin equivalent for Cym. *gw*, which I by no means dispute, he brought forward, to verify his case, certain Sanskrit words which I found a difficulty in recognizing. It appears now that *vasa* was a typographical error for *vast*. I regret that Mr. Mason is so hardly used by the typographers. In his last letter, "Diefenbach," on two pages, is spelt "Dieffenbach." On the next page, "Zeus" figures so frequently that, apprehensive of the thunders of Olympus, I mentally exclaimed

"Nec Deus intersit nisi dignus vindice nodus!"

On further examination I found that "Zeus" did not represent the old Greek deity, but really was intended for Doctor Kaspar Zeuss, the peaceable and painstaking German Professor.

Mr. Mason says "Diefenbach, vol. i, p. 142, makes *gwystl* cognate to the Sanscrit *vast* (*vasa* is merely a clerical error)." If he will consult Diefenbach again, he will find that he does no such thing. Here is the passage, *literatim et verbatim*, contractions and all. Diefenbach gives no opinion of his own; but under the heading of the Gothic verb *vidan*, and its derivative *vadi*, "a pledge," he collects a number of words of similar meaning in other languages; amongst these *gwystl*. He then continues, "Pictet 19 vergleicht sskr *vis'ti* gages, solde. Unverw. scheint gdh *fost*, to hire, nach Pictet 59=sskr *vast*, emprunter, louer." Turn we now to Pictet. At p. 19, Sans. *vis'ti* is made equivalent to Cym. *gwystyl*; but no mention is made of *vast*. At p. 59, Gael. *fost* is made equivalent to *vast*, *emprunter*, louer; but no mention is made of *gwystyl*. It is clear, therefore, that neither Diefenbach nor Pictet claim any connexion between *gwystyl* and *vast*. But is there such a word in Sanskrit as *vast*, with the sense of lending? It is not to be found in the dictionaries of Bopp, Williams, or Wilson. In Benfey's new dictionary, published last year, the word

is given with only one meaning, "to torment," and a note that the word has no authenticity.

The derivation of Llanegwest from *gwystyl*, "a pledge," may possibly be correct; but unless there were some relevancy, some fact in its history, to account for it, it seems rather a far-fetched etymology. Would it not be simpler and more natural to take *gwest* in its ordinary meaning, as a station, habitation, place of entertainment?

The next Sanskrit word we have to deal with is *vasantah* (not *vi-santah*), "spring"; from which Mr. Mason derives *gwan*, the first syllable of *gwanwyn*. I treated this somewhat jocularly, which I am sorry for, as it seems to have given umbrage to Mr. Mason. I said that *man* might as well be derived from *misanthrope*. Of course this was not meant seriously, but as a *reductio ad absurdum*. Let us see. Assuming that the two words have some meaning in common, in order to cut down *vasantah* into *gwan*, we have to strike out the *s* and the *t*, cut off the last syllable, and change the initial: in fact, we have only two letters left in common, *a*, *n*. Surely the Irishman's gun, which had a new stock, lock, and barrel, possessed about as much identity as the word thus manipulated. Treat *misanthrope* in the same way; strike out the *s* and *n*, and cut off the last syllable, as before, and instead of changing the initial strike out the *i*, and, hey presto! the thing is done. We have three letters identified, *m*, *a*, *n*, instead of two.

But is there really anything in common between *vasantah* and *gwan*? The Sanskrit word means the clothing or decorating of the earth; *gwan* means a passage through, a course, a division. Mr. Mason thinks that because *méms* can be derived from *semelipissimus*, that any fanciful derivation may pass muster. There are many true derivations quite as strange, such as *regam* from *rajitasmi*; the identity of French *larme* with Eng. *tear*; the Lancashire *mitchgodeeto* from "much good may it do thee." But in all these cases there is proof. The connexion can be traced step by step until conviction is forced on the inquirer. Where there is neither similarity in meaning, nor a correspondence in literal equivalent, etymology becomes mere guess-work.

I cannot understand why all this extent of research should be expended on a word, the derivation of which does not seem far to seek. Mr. Mason says, "I shall take *gwanwyn*, the Welsh for 'spring,' as an instance of words in common use, of which the derivation cannot be discovered, at least from the modern Welsh." *Gwanwyn* seems to be a compound of two words, *gwan* and *gwyn*, having elided the *g* in the adjective for euphony's sake, and simply means the beautiful or pleasant division or course of the year.

I will now add a few words on a subject of considerable interest philologically, the relation of the initial Sanskrit *v*, the Latin *v*, the Teutonic *w*, the Gaelic *f*, and the Cambrian or (if Mr. Mason prefers it) the Cymric *gw*.

Mr. Mason quotes Pictet as to the Sanskrit initial *v* being represented in Cymric by *gw*. This is quite true; but it is not all the truth. These initials, *v*, *f*, *w*, and *gw*, all represent the original Aryan

labial aspirate, the digamma in Greek; *e.g.*, Sans. *vis*, to enter; Gr. *Φῶκος*, a dwelling; Lat. *vic-us*; A. S. *wic*; Cym. *gwig*. The Gaelic, which has a much closer affinity than Cymric with the Sanskrit, replaces the Sanskrit initial *v* by *f*. In Pictet's work, immediately following the passage quoted by Mr. Mason, a list is given of Sanskrit words commencing with *v*, with a parallel column of the corresponding words in Gaelic beginning with *f*; and another list with the equivalents in Cymric having the initial *gw*. Now it is a remarkable fact that the whole of these latter have corresponding words in the Teutonic dialects with the initial *w*; and further, where the Sanskrit is represented both in Gaelic and Cymric, there is always a corresponding word in Teutonic with the initial *w*; *e.g.*, Sans. *vara*, man; Gael., *fear*; Cym., *gwr*; A. S., *wer*. I will give a few further instances, Sanskrit and Gaelic only. Sans., *vach*, to speak; Gael., *faigh-im*; Sans., *vadh*, to slay; Gael., *faeth-aim*; Sans., *val*, to cover; Gael., *sal-aim*; Sans., *vridh*, to grow (as a tree); Gael., *fridh*, a forest; Sans., *vrish*, to rain; Gael., *fras*, a shower.

Sanskrit, Gaelic, Greek, and Teutonic:—Sans., *vaksh*, to grow; Gr., *Φαῖξω*; Gael., *fas-aim*; Goth., *waks*; Eng., *wax*.

Sanskrit, Teutonic, and Cymric:—Sans., *van*, to love, esteem; O. G., *vin-ni*, lovely; Cym., *gwyn*, pleasant. Sans., *vas*, to clothe; Latin, *ves-tio*; Goth., *was-ti*; Cym., *gwisg*, a garment. Sans., *vah*, to carry; *vāhanam*, a cart; Lat., *veh-o*; Gael., *feon*; Cym., *gwain*; A. S., *wāgen wain*. Sans., *vid*, to know; Gael., *feth*; Cym., *gwydd*, knowledge; A. S., *wit*. Sans., *vahant-a*; Lat., *vent-us*; A. S., *wind*; Cym., *gwynt*. Sans., *vānksh*, to desire, want; Ger., *wan*; Eng., *want*; Cym., *gwanc*. Sans., *ve*, to weave; Lat., *vie-o*; Gael., *fuagh-aim*; Cym., *gwe*, a web; Eng., *weave*.

The instances I have given above are mere specimens of what might be shewn of the intimate connexion of the Teutonic initial *w* with the Cymric *gw*, both representing the original Aryan digamma or labial aspirate. This and other similar connexions of Teutonic and Cymric are thus accounted for by Adelung (*Mithridates*, vol. ii, p. 143):

“Ich werde sogleich beweisen dass ein grossen Theil der heutigen Wallisischen und Nieder Bretagnischen Sprachen als ächter Abkömmlinge der Belgischen oder Kimbuschen, aus Deutschen und besonders aus Nieder-Deutschen Wörtern bestehet; daher an dieser ihrer Abkunft nicht zu zweifeln ist. Aber um dieser Vermischung des Gallischen und Germanischen willen, kann man sie weder zu Galliern oder Kelton, noch zu den reinen Deutschen rechnen, sondern man muss sic als einer Mischung beyder ansehen. Gatterer's Einfall diese *Kimbern* um des Schwachen Gleichlantes willen von Herodots Thrasischen *Kimmeriern* abzuleiten, war eines Geschichtsforschers und Geschichtsgelehrten ganz unwürdig.

“Nicht lange vor Cäsar ging ein Theil dieser Belgen nach Britannien, vertrieb die alten Einwohner, die Keltischen Britten, so viel ihrer sich ihnen nicht unterwerfen wollten, nach Schottland, und Irland, und bemächtigte sich vorzüglich der Küsten.”¹

¹ I will now proceed to shew that a great part of the Welsh and Bas Breton languages of the present day exhibit a derivation of Belgic and

I am not quite prepared to go to the extent of Adeling in the foregoing extract; but there can be no question that the Cymric partakes of the Teutonic element to a much greater degree than the Gaelic; and in no class of words is this more manifest than in those with the initial labial aspirate.

The initial *o* in Sanskrit is represented by *f* in Gaelic. Now in many words where there is no Teutonic equivalent, the initial *f* is retained in Cymric, e.g.,

Gael.	Cym.	
<i>Fuinid</i>	<i>Ffin</i>	End
<i>Fos</i>	<i>Ffós</i>	A ditch
<i>Feneul</i>	<i>Ffenigl</i>	Fennel
<i>Forc</i>	<i>Fforch</i>	Fork

I do not say that in all cases where the Cymric *gw* commences a word, it indicates a Teutonic derivation; but I do maintain that where the same radical exists in both Gaelic and Cymric, having the initial *f* in the former, and *gw* in the latter, in a very large number of instances Teutonic influence will be found to have operated.

Mr. Mason protests energetically against the use of the term Celtic as a general term employed to embrace the Cymric and Gaelic races, restricting the term Celtic to the Gael. It is rather curious that, holding such views, both his letters should be headed "Celtic (or Keltic) Etymology." One is reminded of the waterman looking one way, and rowing the other. This view is also remarkable when we find Mr. Mason recommending the study of Gaelic as an aid to Cymric students, and devoting a page, very judiciously, to the affinities of Gaelic and Welsh. Unless the two branches were derived from a common stem, such affinity could not exist. This is now becoming better understood; and by the aid of the key which the study of Sanskrit supplies, the real articulations of the two branches, which lie below the surface, are found to point unmistakably to a common origin. For philological purposes it is very convenient to have a generic nomenclature for groups of languages which form separate families, distinct from each other, but with much in common amongst themselves. So we have the Classical, the Slavonian, the Teutonic, the Scandinavian families, all deriving from the great Aryan stock; and the Gaelic and Cymric races have sufficient in common between themselves, and sufficient diversity from their neighbours, to form a distinct family. The particular name by which it shall be called is a matter of minor importance. Hitherto every writer, so far as I know,

Kymric from German, and especially from Low German words. Of this connexion there can be no doubt. On account of this admixture of Gallic and German they can neither be counted Gauls or Kelts, nor yet pure Germans, but must be looked upon as a mixture of both. The fancy of Gatterer to trace back these Kymry to the Thracian Kimmerii of Herodotus, on account of the slight similarity of sound, is quite unworthy of an historical inquirer or a proficient in history. Not long before the time of Cæsar a part of these Belgæ invaded Britain, drove out the old inhabitants, the Celtic Britons (as many of them as would not submit), into Scotland and Ireland, and possessed themselves especially of the coast.

has agreed to call it *Celtic*. Adelung, Max Müller, Garnett, Davies, Prichard, Zeuss, Bopp, with many writers in your own pages and elsewhere, have adopted this generic term, and to abandon it now would introduce infinite confusion. Mr. Mason is fond of quoting Zeuss. Let me refer him to a passage or two from his pages, bearing on this question. After quoting Tacitus, "*Sermo Gallorum et Britannorum haud multum diversus*" (Agric. 11), he says :

"Die sprache der Hochländer die sich jetzt selbst *Gael*, ihre Sprache *Gaelic* nennen, gehört mit den brittischen Mundarten zu einem stamme; ihre Wurzeln sind wie in diesen, *Keltisch*." (*Die Deutschen und die N.*, etc., p. 196.)¹ Again,—"*Aus² dem Weststamme wurden nur grosse Namen Galli, Galatæ, Celtae, Belgæ, Britanni gehört, aber keine allgemeine Benennung; wie aus dem grossen stamme Westasiens nur die Einzelnamen Cappadoces, Syri, Phœnices, Babylonii, Hebræi, Arabes. Die Gelehrten haben für diesen, so gut es gieng, einen Namen geschaffen und ihn den Semitischen genannt. Für unseren Stamm ist es schon hergebracht, ihn den Keltischen zu nennen. Der Name bleibe. 'A potiori fiat denominatio.' Der Zweig der Kelten war der zahlreichste, und hat die wichtigste Rolle in der Geschichte gespielt; mögen nach ihm auch seine nördlichen stammgenossen Keltisch heissen.*" (P. 66.)

I trust this will satisfy Mr. Mason that the generic name of *Celtic* is not so devoid of reason as he is disposed to think.

One word more, and I have done. I objected to the derivation of *kirk* or *church* from "the old pagan circle," and referred to Max Müller's letter on the question as conclusive. Mr. Mason replies that Max Müller must be wrong, because, in the word *aradr*, he has left out the *r*. Like Tony Lumpkin, I cannot perceive "the concatenation accordingly." What does Mr. Mason mean by the "old pagan circle"? What is the root, and in what language are we to seek it? Certainly not in Cymric or Gaelic, where the word *church* is unknown; nor in the classical tongues, where we shall equally search in vain. It must, then, be in the Teutonic. Now where are the "old pagan circles" in Germany? and what is their indigenous name? and where are we to look for a specimen turned into a Christian church? I fear we may pause—a long time—for a reply. Now in German, *kreis* is the indigenous word for circle; but I am not aware of its being applied specially to a pagan circle. The other word, *zirkel*, is of Latin deriva-

¹ "The language of the Highlanders, who still call themselves Gael, and their speech Gaelic, belongs, with the British dialects, to the same stock. Its roots, like these, are Celtic."

² From the western stock there sprang the great names of the Gauls, Galatians, Celts, Belgæ, Britons, but no general denomination; just as, out of the great West Asian stock, the special names, Cappadocians, Syrians, Phœnicians, Babylonians, Hebrews, Arabs. For these the learned have created a name, as seemed desirable, and called them Semitic. For our stock, it has been already established to call it the *Celtic*. The name abides. The branch of the Celts was the most numerous, and played the most important part in history. The northern allied races may, therefore, also be included under the term Celtic.

tion. In fact, the only argument for the derivation is a simple *petitio principii*,—taking the thing for granted.

Now let us see what can be said on the other side. We have it as a historical fact, that the name of *κυριακόν* was given by the Emperor Constantine to the churches built by him. (See Bingham, *Orig. Eccl.*, lib. 8.) Athanasius, in his *Life of St. Anthony*, gives the same name to the house of God. Walafrid, who wrote not long after the conversion of the Franks to Christianity, gives the word *kirch* as derived from the Greek *κυριακή*. Wachter and Ihre, who stand at the head of painstaking etymologists, come to the same conclusion after very careful research. When I can find equal authority on the other side I shall be glad to reconsider the subject.

I have confined myself, in the above remarks, to the particular questions raised between Mr. Mason and myself. The multiplicity of subjects treated of in his last would require a book rather than a letter to treat them satisfactorily. He asks me, fairly enough, to come out into "the open," rather than fight under cover. I have no objection to this, though I am not aware that my name will add any weight to the propositions I have set forth. It is only right to state that my former remarks were penned hastily, without any view whatever to publication, at the request of a friend who, without consulting me, gave them the form of a letter, and sent it to you.

I am, Sir,
Sandyknowe, Wavertree,
near Liverpool.

J. A. PICTON, F.S.A.,
Member of the Philological
Society of London.

PS.—As an aid to the study of Celtic etymology, I have pleasure in calling attention to the recently published *Lexicon Cornu-Britannicum* by the Rev. Robert Williams. Though, *primâ facie*, a dictionary of the old Cornish dialect, it is so enriched with illustrations from the cognate tongues and other languages, as to form a very valuable repository for the philological student.

DINAS DINORWIG ROCKING-STONE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In the summer of 1863 I happened to be in the neighbourhood of Dinas Dinorwig, and, falling into conversation with one of the inhabitants, I was informed of a rocking-stone which stood a few score yards to the south-west of the camp. This stone I afterwards visited, and found it to be a large boulder balanced upon a level rock, differing in no respect from the numerous blocks with which Carnarvonshire is studded, except in its massiveness and rocking quality. After several unsuccessful trials, with the assistance of a friend I succeeded in slightly moving the stone; but I was told that the children about could easily set it in motion. The truth of this information I could not test. Being lately in the same neighbourhood, I went out of my way to see the stone; but it had disappeared. Upon inquiry I ascer-

tained that it had been blasted, and used in building cottages which stand within a stone's throw of the site of the logan. It is a pity that this stone has been destroyed; for, whether mechanically poised, or left in its position by a melting glacier, it was not void of interest. Dr. A. Wynn Williams, in his pamphlet on Arthur's Well, thus alludes to the rocking-stone: "At the foot of the Dinas, on the western side, in a field called 'Cae Go'uchaf' (or the highest blacksmith's field), on Glasgoed Farm, near the Groeslon, or crossing, close to the road, are some old ruins, probably Druidical. Amongst them is a very large rocking-stone. The circumference of the stone measures in length 24 feet; in width, 16 feet. It might weigh from ten to fifteen tons. A child of seven or eight years of age can move it with ease. I am not aware that this remarkable stone has ever been noticed in any antiquarian work; which is rather curious, as these things are not common in this neighbourhood or country."

Yours respectfully,

E. O.

THE CASTLES OF PEMBROKESHIRE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—“Wales, as it is known, is particularly deficient in county or local histories.” This remark, which I quote from the Report of the Committee of this Association at the Machynlleth Meeting in 1866, is, it is to be regretted, too true. The Journal of this Association has contributed valuable materials in elucidation of Welsh history; but much remains yet to be done. The history of Pembrokeshire has not been rendered justice to; and this, be it understood, is not said in derogation of the labours of the talented Fenton, who contributed a most interesting and readable volume. Of the numerous castles which this county boasts of, the account published is very meagre; and it is my intention to collect all materials bearing on the history of the castles of the county; and I flatter myself that a detailed history of the castles, British, Roman, and Norman, will not be altogether without interest. For such a work it will be necessary to examine the Government archives, because, of all historical documents, the genuine records to be found deposited therein are certainly the most valuable. Pembrokeshire also figured very prominently during the Cromwellian era; and during that period many pamphlets, broadsides, and squibs, were printed, which contain some very interesting details of the times, but which are very scarce and scattered. Should any of the members of this Society feel disposed to assist me in this undertaking, I shall feel very thankful for copies of any documents, or extracts from any books, or the perusal of any works, which any of them may have in their possession; and I shall be only too happy to acknowledge my indebtedness to them for their assistance. The work, if I live to complete it, will be published in the course of about two years, in a quarto volume.

I am, Sir, your obedient servant,

J. R. PHILLIPS (AB GERAINT).

Cilgerran, near Cardigan, Sept. 11, 1867.

Archæological Notes and Queries.

Query 163.—WILLIAMS'S HISTORY OF RADNORSHIRE.—Is there any authority for the statement made in the description of St. Harmon, that Gwynne, the brave son of Llewelyn ab Iorwerth, Prince of North Wales, was slain on the moor which divides the parishes of St. Harmon and Llangurig? I have failed to find any allusion to Gwynne, or to the skirmish or battle in which he was slain. E.

Query 164.—DERIVATION OF NAMES OF PLACES.—Will any one assist me to the derivation and meaning of the following names? "Tylwch" (a hamlet and station on the Mid Wales Railway), "Bough-rood" (a station on the same), "Amlwch," "Maeslough," and "Mamhilad." H.

Miscellaneous Notices.

TOWN WALLS OF TENBY.—We have very great satisfaction in re-printing, from the *Journal* of the British Archæological Association, the following statement and correspondence relating to the threatened destruction of part of the walls of Tenby, now happily averted. The correspondence is too important to be abridged:

"Mr. Gordon M. Hills, Treasurer, called attention to the success of the efforts which had been made for the preservation of the ancient gate of five arches in the walls of Tenby. Mr. Hills said that information having reached the Council, that it was in contemplation to remove at once this gate, a resolution of the Town Council of Tenby having passed to that effect, our Vice-President, Sir Gardner Wilkinson, and himself had both been in communication with the authorities at Tenby. A public meeting was held at Tenby on the 29th of January, from the report of which in the newspapers, it appeared that Dr. Dyster, the Mayor of Tenby, and a very powerful section of the inhabitants were resolutely opposed to the destruction; and the Mayor read to the meeting the protest raised by this Association on behalf of their preservation. The proceedings of this day led the Town Council to a reconsideration of their steps; and at a meeting of the Town Council, held on the 7th of February, the Mayor read a letter from C. H. Wells, Esq., as solicitor to certain freeholders, protesting against the removal of the tower, and the following letters from the Commissioners of Woods, etc.:

"Office of Woods, etc., 28th Jan. 1867.

"SIR,—I understand that it is in contemplation to remove the gateway in the ancient town walls of Tenby, called 'The Five Arches,' and that the removal will be by the direction, or with the authority, of the Corporation.

"I shall feel obliged if you will be good enough to inform me whether I am correctly informed; and if so, I have to request that you will favour me with the name and address of the person who proposes to remove the gateway forming a portion of the ancient walls of the town.

"I am, Sir, your obedient servant,

JAMES K. HOWARD.

"The Mayor of Tenby.

"Office of Woods, etc., 1st Feb., 1867.

"SIR,—I have to acknowledge the receipt of your letters of the 29th and 30th ult., in reply to mine of the 28th ult., relative to the contemplated removal of a gateway of five arches in the town wall of Tenby, co. Pembroke. The gateway in question is, I am given to understand, an interesting object as a relic of antiquity; and, irrespective of the question as to whether or not the town walls belong to the crown, I think that it will be a very questionable proceeding on the part of the Town Council if they sanction its removal. I trust, therefore, that the Town Council will reconsider the matter.

"I am, Sir, your obedient servant,

JAMES K. HOWARD.

"The Mayor of Tenby.

"Also the undermentioned from some of the principal archaeological societies of Great Britain:

"THE WORSHIPFUL F. D. DYSTER, Esq.

"Brynfield House, Gower, Swansea, Jan. 28, 1867.

"MY DEAR SIR,—I have only just received a letter from the Secretary and Treasurer of the Archaeological Association (Mr. Gordon Hills), requesting me to attend the meeting, which he informs me you have called this day, with the view of preventing the destruction of the five-arched gateway at Tenby. I should have been glad if I could have attended as a Vice-President of that Association, to express the regrets of the Society that such a project had been entertained, and the hope that the Corporation will abstain from destroying a monument which claims general interest, and is of a kind which at the present day claims respect, as too few of them now remain in the country, and it is no longer the custom recklessly to pull down buildings of so interesting a character. Other similar representations will be made to the Corporation, in a few days, by other societies, and they will perceive that the interest taken in the matter is not confined to private individuals. I remain, my dear Sir, yours very faithfully,

"GARDNER WILKINSON.

"F. Dyster, Esq., M.D., Mayor of Tenby, etc.

"Society of Antiquaries of London, Somerset House, Feb. 2, 1867.

"TO THE MAYOR AND CORPORATION OF TENBY.

"GENTLEMEN,—At a meeting of this Society, held here on January 31st, the President, the Right Honourable the Earl of Stanhope in the chair, attention was called to the contemplated destruction of the five-arched gateway, which now forms such an interesting feature in the walls of Tenby. I was, thereupon, instructed to send you the following resolution, which received the unanimous assent of the meeting, and which I hope will receive at your hands favourable consideration. The resolution is as follows:

"That this Society hears with regret that it is proposed to destroy the curious five-arched gateway in the walls of Tenby, a monument peculiarly interesting as one of the few comparatively perfect fragments of mediæval civil architecture remaining in this country. The Secretary is requested to send a copy of this resolution to the proper authorities at Tenby, with an expression of the hope entertained by the Society, that as they learn that no absolute necessity exists for the removal of the gateway, they trust that this relic of the olden time may be spared to future ages."

"I have the honour to remain, Mr. Mayor and Gentlemen,

"Your obedient servant,

"C. KNIGHT WATSON, Secretary.

"It appears that the object proposed by the destroyers was to gain access to an estate laid out for building, the value of which might possibly have been advanced to the benefit of two or three individuals, and on this chance the destruction of the western walls of the town was to commence with the pulling down of the fine south-western gate of five arches. Thanks to the well-timed movement of the inhabitants, and the energetic appeal of this Association united with others, the impending loss has been averted, and we have to congratulate the Mayor on receiving from him an assurance that the Town Council has rescinded its former resolution."

FORGED ANTIQUITIES.—The subject of spurious imitations of objects of antiquity was again brought before the British Archæological Association on the 10th April last. It was then stated that a regular manufactory of various articles of all kinds, of this nature, existed in Rosemary Lane, the Minories, London; and that similar manufactories had been set up abroad, the result being that "thousands of articles from thence now spread far and wide over the three kingdoms, and disfigure alike public and private collections." It appeared that many very ingeniously designed and well-wrought articles, chiefly in bronze, but all forgeries, had been said to have been found during the excavations for the Thames embankment, more particularly at Brooks' Wharf, Queenhithe, Upper Thames Street; and that it required all the acumen of practical antiquaries, and also of workers in metal, to find out the various circumstances and minute peculiarities which proved the existence of forgery. We think it right to mention this matter, because, in remote parts of the country, hasty observers may readily be deceived, and because this bad example is likely to be catching. In all cases of "finds", antiquaries will do well to refer to their local archæological societies, or to the authorities of the British Museum, who will generally be able to give them reliable information, and perhaps prevent imposture.

DISCIPLES OF "FLINT JACK."—Two men, named Charles Eaton and G. H. Smith, were lately committed for trial at the Aylesbury assizes for long series of frauds effected by the sale of sham antiquities represented to have been dug up at Windsor. A large parcel of the antiquities was produced in court. On breaking specimens, it was found that they were all modern cast brass, covered with a green oxidation to give them an antique appearance.

ERRATUM, pp. 252, 253.—The third son of Tudor Trefor was Dingad, lord of Maelor Gymraeg, or Bromfield. He married Cecilia, daughter of Severus ap Cadifor Wynwyn, lord of Buallt, and had issue, "Rhiwallon ap Dingad, lord of Maelor Gymraeg, who died A.D. 1040. By Lætitia, his wife, daughter of Cadwaladr ap Peredr Goch, of Môn, he had issue" Cynwrig ap Rhiwallon, etc. I. Y. W. H.

THE SHERIFFS OF CARDIGANSHIRE.—We notice that one of our members, Mr. J. R. Phillips, author of the *History of Cilgerran*, is about publishing a list of the gentlemen who served the office of sheriff

for the county of Cardigan from A.D. 1540 to the present time. The work, which will be published for subscribers only, will contain a dissertation on the antiquity of the office of sheriff, as well as biographical notices of most of the sheriffs, including their pedigrees, arms, etc. It will be of interest to genealogists, and no county gentleman should be without a copy.

Reviews.

ST. PATRICK, APOSTLE OF IRELAND IN THE THIRD CENTURY.

By R. STEELE NICHOLSON. Belfast, 1867.

THIS is the title of a small publication recently issued, the result evidently of much reading and labour on the part of the author; but not of so much direct interest to the antiquaries of Wales as to those of Ireland. The author takes up a rather new and unexpected position in referring the missionary labours of St. Patrick to the third century, a period much earlier than has of late been considered probable; but he does not do so in any otiose and perfunctory manner. On the contrary, he supports his conclusions by a well-considered and laborious argument, and gives ample evidence of his title to be considered an industrious and original-thinking writer; and his work is, therefore, fully entitled to patient perusal and consideration. He does not, indeed, favour much the opinion of St. Patrick having gone from Pembrokehire to Ireland. On the contrary, he looks upon him as having "crossed the narrow seas between Scotland and Ireland," and finds evidence of it from this among other circumstances, "that on the Irish coast, directly opposite to Portpatrick in Scotland, there is a place called Templepatrick, near to Donaghadee, in the county of Down."

We do not propose to go into any controversy upon the subject of this work, which we rather leave to the "learned leisure" of those Irish members of our Association, who are so fully competent to discuss it. We must content ourselves with the following quotation, which will put our Welsh readers in possession of the main points supported by Mr. Nicholson:

"The conclusion to which the writer of the following pages has come, is that St. Patrick commenced his labours as a Christian missionary in Ireland nearly two centuries before the year 432, the date usually, but incorrectly, assigned to that event; that about that time, viz. in 431, Palladius was ordained a bishop by Pope Celestine, and sent to the Irish people, not for purpose of converting them to Christianity, but for the purpose of attempting to bring them, then a Christian people, into the pale of the Church of Rome; that the popes, successors of Celestine, during the remainder of the fifth century, sent over several other persons with the same object in view; that Palladius and his successors, emissaries of the Church of Rome, founded several monasteries in Ireland in connexion with their Church; and that in process of time, and after the lapse of some centuries, the

monasteries being in those days the only seats of learning, and the monks being the only writers, it occurred to some members of those fraternities holding communion with the Church of Rome, in their zeal for, and attachment to, that Church, to arrogate for a missionary of it the conversion of the Irish people, and to ascribe the merit of that great work to a member of her communion, and so claim the gratitude of the Irish people for their conversion from paganism : and thence originated, in the eighth or ninth century, those fabulous lives of the saint, which were afterwards perfected, so to speak, in the twelfth century, when the Irish Church was, by the power of King Henry II, forced into full communion with the Church of Rome ; and thus were originated, and afterwards brought to completion, those false and fabulous lives of the saint, and the fiction of his mission from Rome, with the consequent date of that mission, depending on that of Palladius,—a process in which were transferred from the real St. Patrick, not only all his missionary labours in the conversion of the Irish people to Christianity, but also his very name and the traditions and records of his life, to Palladius and his successors ; thus attributing the great and glorious work of the conversion of the Irish people, which was really effected by St. Patrick in the latter half of the third century, to several emissaries of the see of Rome, who came to Ireland during the course of the fifth century."

And we must conclude by recommending the book in question to our members who are fond of minute discussions carefully and logically conducted. They will, no doubt, see with us that much argument may come out of the subjoined extracts :

"A very strong argument in support of the opinion that the Irish were a Christian people long before the year 432, is drawn from the *Senchus Mor*, lately translated and published by some of our most learned Irish scholars, acting under a royal commission issued to effect that purpose. Our most eminent Irish scholars, who have been for some time past, and are now, engaged in translating the ancient laws of Ireland, have come to the conclusion that 'this great revision of the laws of Erin was really made in the years 438-441, and that the *Senchus Mor* was written at that date.'

"A perusal of the text of that part of the *Senchus Mor* which has been lately translated and published, will convince any, except the most credulous, that it is impossible to believe that the Christian religion had been preached for the first time in Ireland in the year 431, only seven years before the date assigned for the commencement of the composition of that work ; that, in fact, Christianity had been for the first time introduced into Ireland in the year 431 ; and that the revision of the pagan laws of the island, in order to render them conformable to the Christian religion, was commenced in the year 438."

PAPERS RELATING TO WILLIAM, FIRST EARL OF GOWRIE, AND
PATRICK RUTHVEN, HIS FIFTH AND LAST SURVIVING SON.
(Private impression.) London, 1867.

We have received the above-named work through, we believe, the kindness of Lieut.-Colonel Cowell Stepney, who is one of the members of our Association, and the connexion of whose family with Carmarthenshire and Pembrokeshire is well known. It contains two papers by John Bruce, Esq., F.S.A., printed by the Society of Antiquaries in

1849 and 1851; and it is from his pen that we derive the following general account of their nature. Mr. Bruce says in his preface,—

“The incident with which these papers are connected, and which gives them any little interest they may possess, is that mysterious circumstance which passes under the name of the Gowrie Conspiracy. It is unquestionably a very curious subject of discussion, and especially so on account of the difficulty of reconciling the facts really known with any of the theories which have been invented to account for them. Presume it, as I do, to have been a treasonable design against King James, and it must be admitted that nothing in the annals of conspiracy, fertile as they are in folly as well as in crime, was ever more puerile in design, or more weakly carried out. Suppose it, on the other hand, as Colonel Stepney does, to have been a conspiracy of the king, and not *against* him, and one is instantly startled at the extreme improbability that a man of James's timid nature, if he had wished to get rid of the Ruthvens, would have adopted a course which must necessarily expose himself to a very great amount of personal danger.

“If we add to such considerations the discrepancies which are to be found in the accounts of the several actors,—discrepancies which might easily be the result of hurry and confusion, but which are thought by many persons to be conclusive marks of fraud,—it may be seen how naturally inquirers, in despair of finding the truth by an examination of the facts, might seek to deduce it from their own impressions of the characters of the persons concerned. But neither in this way has anything like certainty or unanimity been arrived at. Some persons, full of strong prejudices against the weak and poor-spirited monarch, find crime in almost everything he did. To such investigators nothing is too odious or too wicked for King James to have been guilty of, and the Gowrie conspiracy was simply one of his many abominable misdeeds. Others, again, misled by the gross flattery of which this particular sovereign was the especial subject, repel the supposition that a man who possessed an intellectual acumen which has been the theme of such exalted praise, and who under certain circumstances exhibited much open-hearted kindness of disposition, could have been guilty of the egregious folly and wickedness of having deliberately planned the murder of the Ruthvens.

“This mode of judging from character has prevailed in reference to the Gowrie conspiracy from the very first. The good opinion entertained of the young Earl of Gowrie swayed the belief of a large party of his contemporaries in his favour. They doubted the accuracy of the King's story because it told against the Earl, and could not bring themselves to admit the possibility of the guilt of one whom they looked up to as the rising hope of the Protestant party in Scotland. Thus it is that the very strangeness and ambiguity of the facts have deterred people from their scrupulous examination, and driven them to a judgment upon grounds which are really entirely beside the real question. The eloquent English historian who is now rapidly approaching the period of this mysterious incident, will doubtless apply his peculiar powers of historical investigation to the solution of the question upon other principles.

“In the papers now reprinted, I have not treated directly of the conspiracy itself. In the first of them I sought to find a cause for the presumed conduct of the Ruthvens on the fatal 5th August, 1600, the day on which the conspiracy exploded, in the circumstances under which their father was put to death in 1584. In the second I pursued the fortunes of some of the ruined family after the event of 1600, and treated especially of incidents in the life of that particular member of it from whom Colonel Stepney traces his descent, Patrick, the fifth son of the Earl executed in 1584. Standing

thus on each side of the momentous transaction which could alone give these papers any importance, and yet not dealing with that transaction itself, the papers, when brought together in the following pages, have an air of incompleteness which they had not when originally printed in two separate volumes of the *Archæologia*; but it must be borne in mind that they were not intended to deal with the whole subject, nor to have any other connexion than that which necessarily results from their relation to different parts of this melancholy history."

The subject of these papers is remote from the usual studies of a Welsh antiquary, and therefore we do not purpose to allude to them further than to say that they present good models of the care and research with which inquiries of this kind should be conducted, and that they form a valuable contribution to one of the worst and most intricate parts of Scottish history. There are several matters connected with Wales and Welshmen which we could wish to see treated in a similar spirit, though few records of equal cruelty and sanguinary persecution could be found defacing the pages of Cambrian story. The life of Llewelyn ap Gruffyd, that of the Duke of Buckingham of Richard III's time, and several kindred subjects, will readily suggest themselves to the Welsh historical student as fitting for, and even demanding, more elaborate treatment and inquiry than they have yet received; and whoever may be induced to take them in hand, may well copy Mr. Bruce and Colonel Cowell Stepney in the manner of laying them before the learned world.

